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Kerala Society Papers.

SERIES 2. *

Annals and Antiquities of Tiruvalla.[1]

(BY V. RAGHAVAN NAMBYAR)

Tiruvalla, now situated in Central Travancore, but formerly included in the principality of Tekkumkur annexed by Martanda Varma, King of Travancore about 925 M. E., is one of the most important of the 64 *gramas* or ancient Brahmin villages of Kerala. Like all Kerala Brahmin villages it is on a river, the Manimala River. The *sanketa* or principal portion of the village comprised the following small villages :—

1. Cheranallur or Bhattatiri hamlet (ചേരാനല്ലൂർ : ഭട്ടതിരി ഉപഗ്രാമം).
2. Mintalakkara hamlet (മിന്തലക്കര ഉപഗ്രാമം) north-east of Cheranallur.
3. Padappattu hamlet (പടപ്പാട്ട് ഉപഗ്രാമം), north-west of Mintalakkara.
4. Alanturuthi hamlet (ആലന്തുരുത്തി ഉപഗ്രാമം), west of Padappad.
5. Vengal hamlet (വേങ്ങൽ ഉപഗ്രാമം), south of Alanturuthi, and west of Padappad.
6. Kavumbhagam hamlet (കാവുംഭാഗം ഉപഗ്രാമം), south of Vengal.
7. Peringara hamlet (പെരിങ്ങര ഉപഗ്രാമം) west of Kavumbhagam.
8. Tiruvampadi hamlet (തിരുവമ്പാടി ഉപഗ്രാമം) south and east of Kavumbhagam.
9. Matilbhagam hamlet (മതിൽഭാഗം ഉപഗ്രാമം) included in Kavumbhagam.
10. Vempala hamlet (വെമ്പാല ഉപഗ്രാമം) south of Cheranallur.

There were other hamlets also included in the Tiruvalla *sanketa*. But it is now difficult to identify them and specify their boundaries.

Detached from the *sanketa*, but included in the more extensive *grama* of Tiruvalla are the following hamlets.

1. Valappalli (വാഴപ്പള്ളി), north of the *sanketa*
2. Niranam (നിരണം), south of the *sanketa*.
3. Mannar (മാന്നാർ), south of Niranam.

The grama of Tiruvalla with the group of sanketa hamlets in the centre, extended

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*The collection of papers already published in December 1928 must be regarded as Series 1.

1. This article is based on several chronicles preserved in some families in Tiruvalla including the writer's own, as well as on copper-plate inscriptions, *Brahma Pratishtha* in Sanskrit (unpublished), *Tiruvalla Sthalapurana* and oral tradition. The writer better known as Vilvattathu Raghavan Nampiyar Asan, now 71 years of age, is a native of Tiruvalla and has intimate and intelligent acquaintance with the annals and antiquities of his village. This is the first of a series of papers on the ancient Namburi Brahmin villages of Kerala to be published by the Kerala Society.—Editor.

as far as the Kannanperur bridge in North Valappalli in the north, the Kaithode bridge in the east, Chennithala in the south, and West Peringara in the west.

The *sanketa* extended as far as Ilinjillam (ഇലഞ്ഞില്ലം) in the north, the Kaithode bridge in Kaviyur (കവിയൂർ കൈതത്തോട്ടുപാലം) in the east, the Pulikkil river (പുളിക്കീഴാറ്) in the south, and the Chathankari river in the west. The total area of this sanketa was about (6×5=) 30 square miles. The hamlets of Valappalli (വാഴപ്പള്ളി) to the north and Niranam (നിരണം) and Mannar (മന്നാർ) to the south are not included in the Tiruvalla sanketa, which adjoins in the east the Kaviyur (കവിയൂർ) grama, another of the 64 gramas of Kerala. The most important of the hamlets in the Tiruvalla sanketa is No 6, Kavumbhagam with the magnificent temple of Tiruvallalappan (തിരുവല്ലാഴപ്പൻ i. e., Sri-vallabha or Vishnu, Lakshmi's husband), from whom the village takes its name.

* * *

We shall describe this Kavumbhagam hamlet first. In the centre of this hamlet there is an ancient Vishnu temple at Pilappalli Kulangara (പിലാപ്പള്ളിക്കുളങ്ങര) with a tank. Most of the surrounding land belonged to this temple, but is now owned by the Travancore State. Half a mile to the east of the temple there is the Vishnu temple of Kurissi Kulangara (കുരിശ്ശിക്കുളങ്ങര) with a tank. It appears that there were in olden times Vedic boarding schools called Othuttumadam (ഓത്തുട്ടുമഠം) attached to these two temples. For during the special grand festivals of the Vishnu temple at Tiruvalla, a subordinate celebrate priest (അപ്രധാനകീഴ്ശാന്തി) of that temple ascends the mandapa or roofed dais in front of the god and calls out—"Have the Vedic Boarding Schools at Pilappalli and Kurissi Kulangara been invited?" South of the Kurissi Kulangara temple is the ancient Kariyanattu Kavu (കരിയനാട്ടുകാവു) temple of Durga now belonging to the Travancore State. Formerly it was the property of Palayidattu Ilaman and Madathil Vilakkili Mangalam (പഴയിടത്തിളമൺ, മഠത്തിൽ വിലക്കിലിമംഗലം), branches of two of the three chief Namburi families of Tiruvalla grama. This Durga is one of the tutelary deities of the grama. Immeditately to the south of this temple is a Syrian Christian street with a market inside called Palaya Chanta (old market). The Malayalam poem *Unnunili Sandesam* of the first half of the 14th century refers to the above temple and the mid-day market in the following verses:—

കമ്പിട്ടൻപിൽ തദനു വിനതാനന്ദനം തണ്ടിലേറി-
ച്ചെമ്പൊല്പൂമം തെള്ളു തെളെ മുതിന്നംബരത്തേൽ മുഴങ്ങ,
വമ്പുററിടും കടതഴച്ചുഴന്റങ്ങുന്നരെ നടന്നാൽ
മുമ്പിൽക്കാണാം പഥികരിയന്നാടെന്ന പേരായ കാവ്.

ചൂഴംവല്ലും പെരിയവിഭവം നോക്കിയാലുച്ചയോളം
കോഴിക്കോടും പുനരതിനൊടക്കൊല്ലവും തുല്യമല്ല.
ആഴിപ്പെണ്ണും നിഖിലജനവും വൈകിനാൽ വാങ്ങു,മസ്സിൻ
കോഴിക്കൂട്ടം ചെറിയൊരുമാൽ പോലുമില്ലങ്ങു പിന്നെ.

[=If you go straight after worshipping Garuda (seated on the summit of the granite flagstaff of the Vishnu temple at Tiruvalla) you will see on your way the temple called Kariyanadu. Until noon even Calicut and Quilon do not equal the market there in the wealth of the commodities exposed for sale all over the place. But in the evening all people and all prosperity disappear, and not

even a fowl's cage or a small kerchief will be there.]

There are two Syrian Christian Churches each about half a century old (the Chalakkuli and Kattaprathu Churches: ചാലക്കുഴിപ്പള്ളി, കട്ടപ്പുറത്തുപള്ളി) in the Kariyanad street (about $1\frac{1}{2}$ furlongs in length), and at the southern end of the street, removed a little to the west there is an old Bhadrakali temple, the Erankavu (ഏറങ്കാവ്) temple belonging to the Nair community of the place. South of this temple is the ancient Anandeswaram temple belonging to Namburis. There are many people of other castes also inhabiting this Kavumbhagam hamlet. Several public offices are situated in this hamlet.

One mile north-east of the Anandeswaram temple there is the Paliyakkara (പാലിയക്കര) church built in 990 M. E. in Col. Munro's time, but immediately set fire to by the Hindus of that place.[2]

One mile to the south-east of this there is an extraordinary Siva Linga temple at Tiruvatta (തിരുവാറ്റാ). Its peculiarity lies in the fact that the Linga in the sanctum of the temple is set up about three feet below the general ground level of the surrounding court yard, so that whenever the river near it is flooded even a little the Linga is automatically covered with water. Then devotees come and bathe in crowds in the flooded court yard and offer worship and oblation to another Linga set up above the flood level outside the sanctum. The Linga (Phallus) is believed to have miraculously sprouted up in the sacrificial fireplace in the central court yard of the Bhattatiri of Attuvasseri (ആറ്റുവശ്ശേരി). South of this there is Govindan Kulangara (ഗോവിന്ദൻ കുളങ്ങര) temple belonging to the Nair community. This is a temple of the goddess Bhadrakali, and until very recently fowls and goats used to be sacrificed to her. Some of the other old temples in the Kavumbhagam hamlet are :—

1. Sri Krishna temple granted to the Tamil Brahmin merchant community (within the courtyard of the Durga temple of Kariyanad Kavu).
2. Siva temple of Kesapuram.
3. Siva temple of Aniruddheswaram. Both these originally belonged to the Vilakkilimangalam Namburi chief.
4. Vishnu temple of Sri Narayanapuram, called also Dakshina Kasi (Southern Benares.)
5. Utharamel Krishna temple.
6. Utharamel Kali temple.
7. Siva temple at Peringol.
8. Vishnu temple at Ilinjillam.

Peringol in this village was the seat of the Kaippula chief.

Not far to the west of the Bhadrakali temple at Govindan Kulangara is the great temple of Maha Vishnu in Tiruvalla. Though not the most ancient it is now the richest and the most important temple in the Tiruvalla grama. A detailed description of this temple will be given later on in this paper.

Old burial jars with iron lamps or swords inside are found almost everywhere in this

2. According to the judgment of the Huzur Court of Travancore (No. 54 dated 15 Kanni 991 M. E.) delivered against the incendiaries, the Paliyakkara Church was consecrated on 26th Kumbham 990 M.E. (A.D. 1815). —T. K. J.

hamlet. When the foundation was dug for the M. G. M. High School a large, smooth, square slab of granite was found 5 feet below the ground. About half a dozen years ago a small granite cellar was found about 7 feet below the ground in the south eastern yard of the Tiruvalla taluk cutcherry (public office). Ruined wells and foundations of houses are found in large numbers.

***

Next we take the Cheranallur hamlet. The ruined Siva temple of this hamlet is known by the old name Cheranallur temple, but the hamlet itself has no separate identity now, having merged in the Tolasseri (തോലശ്ശേരി) region which has come into prominence ever since 997 M. E., when the Rev. Henry Baker Senior, one of the earliest C. M. S. Missionaries began to build a Mission house on the top of the Tolasseri hill. This bungalow is to the north-east of the Cheranallur Siva temple (belonging to the Travancore State). A C. M. S. church and an Anglo-Malayalam Mission School were built there after 1000 M. E., and in 1040 M. E. the present writer's uncle Parameswaran Asan was Munshi of the Rev. William Johnson and of the school, and the present writer the first Hindu student there.

The Cheranallur hamlet is also known as Bhattatiri grama (ഭട്ടതിരിഗ്രാമം) i. e.. the village of learned Brahmins called Bhattatiris. But when the C. M. S. missionary selected the Tolasseri hill for a house site the Brahmin hamlet there was in ruins and the whole region a jungle.[3] The hamlet, which originally abutted upon the Mintalakkara grama in the north-east, on the Vempala grama in the south, on the Tiruvampadi grama in the south-west, on the Matilbhagam grama in the west and on the Padappad grama in the north-west, and extended as far as the bend of the road called Neduveli Bhattatiri's bend (ഭട്ടതിരിവളവ്) in the east, and as far as the sandy shore of Peruntaru (പെരുന്താറ്റുമണൽ) in the south-east, was inhabited by a number of Bhattatiri Brahmin families who were granted lands by the Namburis of the other hamlets of Tiruvalla for maintaining perpetual ghee lamps and sacred household fire called *aupasanagni*, for offering oblation (*agnihotra*) in it, for sacerdotal services and for other similar religious duties. Some of these lands are still in the enjoyment of the four surviving Bhattatiri families of that place. The Bhattatiri of Mulamana (മുളമന ഭട്ടതിരി) in Cheranallur still maintains the sacred household fire. If the perpetual ghee lamp in the sanctum of the Tiruvalla temple goes out by some mischance, it is the

8. The Rev. W. S. Hunt in his book *The Anglican Church in Travancore and Cochin, 1816—1916*, Kottayam, 1920, Vol. I, p. 209 has the following about Tolasseri. "Tiruvalla...'a lonely and romantic station' as it is called in a memoir of him" (Rev. John Hawksworth). 'Tiruvalla', says the same writer, 'is a lovely district, hilly and well-watered, with a magnificent jungle in which the pepper plant flourishes. The gorgeous ... peacock is often seen arising from the heart of the vast solitude and the woods are thronged with birds of beautiful plumage.' These lines are being typed in that same Tiruvalla" (strictly speaking Tolasseri) 'half a century later. It is certainly not a vast solitude now."—T. K. J.

custom even now to relight it from the perpetual lamp maintained at the expense of the Travancore State in the Sankaramangalam Madom (*mut* or monastery) close by or, if that too has gone out, from the *aupasana* fire of Mulavana Bhattatiri. If, however, these three fires go out at the same time it is regarded as foreboding calamity. The whole grama of Tiruvalla then assembles and after the assembly's performing some vows and expiatory ceremonies, the Bhattatiri of Mulavana house has to make sacred fire in the orthodox pristine fashion by friction of *samit* wood called *vannichchamata* in Malayalam. There were also Somayajis, or those who performed *soma* sacrifice in the Bhattatiri grama.

Antiquarian objects abound in this Cheranallur—Tolasseri region. I have myself seen in my school days foundations of old circular shrines and quadrangular houses underground when wells were newly dug in the clearings of the old jungles. In digging a pit for a grave in the Christian cemetary on the hill slope to the south-east of the Mission bungalow there was seen at the bottom of it about 5 feet below the ground a small granite cellar[1] in which a man could sit erect. There was nothing inside but rusty remains of an iron lamp. It is surmised that this cellar was the tomb of a *swamiyar* (or ascetic) buried in the customary sitting posture. A small granite image of the god Sasta picked up by the Rev. Johnson was sent by him to London as a curiosity.

1. For a description of similar underground cellars see pp. 52, 53 of *Kerala Society Papers*, Series 1.—T.K.J.

There is another Siva temple there called the Tolasseri temple owned by private individuals called Uranmakkar or village headmen. The situation of the temple is so high that objects within a radius of ten or twelve miles can be clearly seen through a binocular from the second storey of the eastern and western gopuras or gate-towers of the temple. The five-metal flagstaff of this temple fell down about twenty years ago.

* * *

The Mintalakkara hamlet exhibits a larger number of ruins. There is in that place a ruined Sasta temple with a contiguous granite *mandapa* in front, as well as a deep laterite lined circular well, and close to it in the north, the basement of a Siva temple, all ownerless. No *pujas* are now offered to the gods in these temples. About 60 years ago the surrounding places within a radius of one mile from these ruined structures were the haunts of black cheetahs, leopards, black monkeys, jackals, boars and other wild beasts, which roamed freely among the ruins of temples, Brahmin houses and wells then visible there.

* * *

The Padappad hamlet included in the present Muthuttu, has a peculiar goddess called Vana Durga, i. e., wild or sylvan Durga. Unlike the other Hindu deities, or like the Buddha images found here and there in Kerala, this Vana Durga having no roof over her, is always at the mercy of the wind and rain, sun and dew. Vana Durgas have to be set up in this manner in the centre of an open court yard surrounded by

a low quadrangular house. The Padappad goddess, now the tutelary deity of both the Tiruvalla and Kaviyur Brahmin villages, once belonged to the Nambyadiri[5] of Karikkode (കരിക്കോട്) house in the Muthuttu (മുത്തൂറ്റ്) division of Tiruvalla taluk. The Nambyadiri's family became extinct long ago. Until about thirty years ago the Ilangallur (ഇളങ്ങല്ലൂർ), known also as the Idappalli Namburi royal family who came in possession of it, used once in a year to clear the underwood surrounding the Durga temple and set up an arecanut tree trunk as a flagstaff in front of it on the Makayiram star's day in the month of Minam, and hoist a flag to celebrate an eight days' festival. On the last six days the goddess used to be taken in procession on an open palanquin or sedan to all the Savarna Hindu houses in Tiruvalla sanketa and Kaviyur grama. Each house gave one parah (640 cubic inches) of paddy to the goddess, and over a thousand parahs of paddy was obtained from this 'going for parah' (പറയ്ക്കെഴുന്നള്ളത്ത്). On the eighth day the goddess is taken to the Vishnu temple in Tiruvalla and goes in procession thrice round the sanctum along with Vishnu of that temple and the goddesses of the Kariyarattu Kavu and Alanturuthi temples, who also meet there on that occasion. These three Durga goddesses are the tutelary deities of the Tiruvalla grama, and their annual festivals begin on the same day (Mina-Makayiram supposed to be their birthday) and last for the same number of (eight) days. The temple (almost ruined) now belongs to the Travancore State and the festival is still conducted as before, but on a less grand scale. The procession called 'going for parah' is still conducted every year.

Muthuttu, which comprises Padappad, has another Bhadrakali temple and a Vishnu temple at Sri NarayanaPuram, of special importance to the *pitrus* or manes, the souls of departed ancestors. *Unnunili Sandesa* of the 14th century refers to a river in Muthuttu.

The remains of the house of the famous Namburi chief of Madathil Vilakkilimangalam (മഠത്തിൽ വിളക്കിലിമംഗലം) family are still to be seen in a locality comprising portions of Muthuttu and Kavumbhagam. More about this chief's family later on, *passim*.

***

The Alanturuthi and Vengal hamlets (now comprising the Vengal Muri or division) are west of the Padappad hamlet. In Alanturuthi there were many houses belonging to the Vilakkilimangalam chief's family, and his own household deity Durga who is also one of the three tutelary goddesses of the grama, resides in a temple there on an island in the centre of a low-lying paddy field. This goddess has movable and immovable property worth thousands of rupees, granted to her by the Vilakkilimangalam chief and other Namburi Brahmins of the Tiruvalla grama. Remains of the houses of the Vilakkilimangalam chief

5. Nambyadiri, properly Nampiyatiri (നമ്പിയാതിരി) is a class of Malayala Brahmins lower than the Namburis in social rank. Nambyadiris are also called Ilayatus, i. e., juniors. They act as pujaris in temples dedicated to Sasta or Bhadrakali.

are still found in Alanturuthi and Vengal. When the above branches of the chief's family were about to become extinct their properties were made over by them to the Tiruvalla Vishnu temple, and during the annual eight days' fesival in the Alanturuthi temple puja and offerings of food and a parah of paddy each are offered to the three tutelary village goddesses (of Alanturuthi, Padappad and Kariyanad) on the sites of the ruined Vilakkilimangalam houses in Vengal. This is significant as it points to the supremely important position the Vilakkilimangalam family held in the Tiruvalla grama.

The modern from of the name, Altanturuthi, means the banyan tree island, but in a copper-plate document[6] which once belonged to the Tiruvalla Vishnu temple, occurs the form Atanturuthi (ആതന്തുരുത്തി) which means the Buddhist monk's[7] island.

***

The Peringara hamlet contains a very ancient Vishnu temple. It is probably the most ancient of the temples in the whole grama, except of course some of the Bhadrakali temples which must have been founded originally by the pre-Namburi, Dravidian inhabitants of Tiruvalla taluk. There are Namburi and Nair houses all round this temple. The Namburis of Tiruvalla are entered as those of Peringara (പെരിങ്ങരക്കാരൻ) in the list of those appointed to recite the Vedas in the sexennial *Murajapam* chanting ceremony instituted by Martanda Varma of Travancore about 200 years ago. Pernigara (perumkara) means the large village, and it was perhaps the largest of the hamlets comprised in the Tiruvalla grama.

One mile to the north-west of the above Vishnu temple (called Lakshmi—Narayana temple because there in the sanctum Narayana facing the east, and Lakshmi facing the west), there is the Bhadrakali temple of Putukkulangara belonging to the Choma Ilaman Namburi. A mile and a half to the west of the Lakshmi—Narayana temple is the Ganapati temple of Janmar Kulangara, called Jani-Dirghika Tadam in local Sanskrit works of former days.

***

The Tirvampadi hamlet has an old ruined

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6. This heavy incomplete set of plates of about 11th-12th century is now in the Napier Museum in Trivandrum. It was probably taken possession of by Martanda Varma king of Travancore as a consequence of the transfer of the management of the Tiruvalla Vishnu temple to him by the Saktimukham agreement of 925 M. E. (Document No. II) appended to this paper. Or it may have been among the articles taken away by Ramayyan Dalava, Martanda Varma's minister, after the former had in one night about 923 M. E. demolished one of the houses of the Vilakkilimangalm chief and dug a tank there (still seen to the north-east of the outer wall of the temple) for Martanda Varma's morning bath.—T. K. J.

7. The Tamil and old Malayalam world *atan* seems to be a corrupt from of the Sanskrit *arhata*, for which some editions of Amara Simha give the following synonyms :

ആർഹതഃ ക്ഷപണോ നഗ്നഃ
ശ്ര[illegible]ണോ ജീവകോ മലി,
Arhatah, kshapano nagnah,
Sramano. jivako mali.

(Sramanas of North India are described by Megasthenes Arrian and other early writers). Atan occurs as the last portion of the names of some ancient Chera kings—Cheral, Atan, Kadumkovali Atan, Kudakko Nedumcheral Atan, Chelvakkadumkovali Atan, Peruncheral Atan, Ponnadhottutiyan Cheral Atan. Were these Buddhists? Or, were these Jains? There are Buddhist and Jaina vestiges extant in Kerala. – T. K. J.

Vishnu temple with half a dozen houses of Tiruvalla Desi Brahmins and a large number of Nair houses in the neighbourhood. The name (Tiru-ayan-pati) means the sacred cowherd's, i e., Sri Krishna's village, and corresponds to the Sanskrit Gokula There are two Vishnus, one Gosala Krishna and a Vishvaksena in the above temple.

***

In the Vempala hamlet there is a Bhadrakali temple belonging to the Nairs, and also a Siva temple belonging to the Travancore State. The Nair temple is known as Kadalimangalam temple.

***

Next we take three of the hamlets of the Tiruvalla grama, which lie outside the Tiruvalla sanketa.

The Valappalli hamlet bordering on the sanketa in the north, is in the modern Changanaseri taluk. There is a class of religious (perhaps originally Buddhist) mendicants in Valappalli called Viradiyan Pandarams, who (like the Tiruvarankan class of minstrels in North Travancore) go about singing in Syrian Christian houses a song called *Viradiyan Song* recounting the important events in the early history of the St. Thomas Syrian Christians of Kerala.

There were many Namburi houses in this hamlet, and the ancient Siva temple there belonged to them. But only a few of those families still survive. Of the ten families of ***uranmakkar*** or Namburi trustees of the above temple, only one family (Kunnathidasseri house) exists now, the rest having become extinct. It is indeed sad to see that the majority of the ancient Namburi families of Tiruvalla have become extinct. This is certainly a very grave social problem deserving the attention of the Namburis in the whole of Kerala. The Chengalimattam Namburi family (one of the nine extinct *uranma* families) had to part with its immense riches and landed properties because the head of that family caused the Kannanpery bridge to be pulled down before the advancing forces of Ramayyan Dalava, Martanda Varma's prime minister. A chronicle records that a girl of the Chengalimattam family was given in marriage to the famous Kaladi Bhattatiri's house in Kumaranallur grama, north of Kottayam in Travancore. But now there is no inter-dining between the Namburis of Tiruvalla grama and those of Kumaranallur grama.

There are also some very important Tamil Brahmin families in Valappalli, the most prominent being that of Mr. V. S. Subrahmanya Iyer, the present Dewan of Travancore, whose father came originally from Bhimanagari near the famous Vishnu temple of Tiruppatisaram in South Travancore, and settled down in Valappalli.

Tiruvalla Desi Brahmins, Nairs, Syrian Christians and Muhammadans too have been inhabiting the village from ancient times. The Nair family of Madathani was very rich and influential. In 1040 M. E. Kunchu Pillai of that family was given the important post of Nityachelavu Karyakkar of the Travancore Palace.

The Tekkumkur King had a palace in Valappalli Until 1060 M. E. (1884-5 A.D.) there was a house there called Kottayathu Madom, belonging to the King of

Kottayam in North Malabar. The famous Changanaseri market is in Valappalli.

[See the Summary included in this paper for a copper-plate of 7th-8th century A. D., mentioning the Valappalli village —T. K. J.]

Niranam which extended from the Pulinkil portion of the Manimala River in the north, to Pannayi ferry in the Pampa River in the south, is a hamlet to the south of Tiruvalla sanketa, distant about three miles from its southern border. Here is an ancient Syrian Christian Jacobite Church,[8] one of the seven believed to have been founded in Malabar by St. Thomas the Apostle of Christ. This church is on the eastern bank of the Pallithode (i. e., church canal) which is now a portion of the River Pampa.

Close to the church are the following temples.

1. The temple at Munnuttumangalam not even a furlong down the above canal. The church and the temple (to the south of it) are on the same bank of the canal.

2. The Siva temple at Trukkapaliswaram, nearly a mile to the north of the Jacobite church, but less than half a mile from the Mar Thoma church built about 23 years ago (this being written in July, 1929) on what is believed to be the first site of St. Thomas' church. The Siva temple and the Mar Thoma church are on the northern side of the canal and occupying the highest locality in those parts, are not affected by the annual inundations of the River Pampa.

Kannassan Parampu or Kannassan's compound in which stood the house of the famous mediæval Malayalam poet of Niranam, is about two furlongs north of the Trukkapaliswaram temple.

In Kadapra a portion of Niranam, there was found about 5 feet below the ground a big granite cellar, 20 feet square with a covering and floor of granite slabs. The slabs of the cellar were removed from the spot about ten years ago.

In Niranam there are now only a few houses of Namburi Brahmins[9], some of

8. "Niranam is one of the most ancient Syrian Churches that, with a degree of toleration we must admire, holds its place unmolested within a few paces of a Hindoo Pagoda," says Lieut. Conner in a *Memoir of the Survey of the Travancore and Cochin States*, July 1816 to the end of 1820, Vol. I, 1863, p. 12. It is a very remarkable fact that the ancient pre—Portuguese Syrian Christian streets, bazaars and churches are very close to the ancient Hindu temples and inside the orthodox caste Hindu villages, and it speaks volumes for the toleration and brotherly feelings of the ancient Namburis and Nairs of Kerala towards those who had left their fold and become Christians. Page 19 of the same Volume, footnote 2 says that "An inscription found at Niranam states the Church there to have been enlarged in A. D. 1259". The present church building on the old site is only about twenty years old. Many of the inscribed stones of the church are believed to be preserved under the altar of the new building.—T. K. J.

9. Local Christian tradition has it that most of the Namburi Brahmins of Niranam having been made Christians by St. Thomas, the rest left the place after giving the boxes containing the documents relating to their landed properties to a Kaymal or Nair chief there, who has since been known as Niranam Petti Kymal, i. e., the box-chief of Niranam, who now lives three furlongs to the north of the Jacobite church. Tradition also says that the four chief Namburi families of Niranam converted by St. Thomas are those of Tayyil, Pattamukkil, Manki and Madathilen(തയ്യിൽ, പട്ടമുക്കിൽ, മങ്കി, മടത്തിലെൻ) St. Thomas is said to have been falsely accused of the murder of a child in Niranam, whom he afterwards brought back to life and made to bear witness to the Apostle's innocence. A similar resuscitation is said to have been effected by St. Thomas at Mylapore also.—T. K. J.

which belong to Namburis of the Chengannur grama to the south of Tiruvalla. There are also lands in Niranam belonging to some Namburis of Tiruvalla grama residing outside the hamlet as well as to some temples owned by those Namburis.

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The hamlet of Mannar is south of Niranam, separated from it by the Pannayi river, which is a portion of the Pampa river. The Valyaperumpula river (a portion of the Kulakkada river) forms the southern boundary of the hamlet. In Mannar there are the Tulusala, Vakkayil, Ilanjimantara and Madipparampu palaces (Koyikkals) which are branches of an old Kshatriya family. *Unnunili Sandesam* (14th century) mentions Tenturuthi as the famous seat of the Chiravay royal family This seems to be Southern Alanturuthi, also called Valanjavattam.

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We shall now deal with the Vishnu temple in the Kavumbhagam hamlet, commonly called the Tiruvalla Maha Vishnu temple. It is now the biggest and most important temple in the Tiruvalla grama, but it is impossible to say whether it has been so from the very beginning. The present site was chosen for the temple because it was and is very close to a naturally formed pool of pure, cool, crystal water which constantly flowed into it as a silver streak from the dense primæval forest on the eastern side of the pool. The region around the pool and the rillet of spring water was then known as Mallikavanam, i. e., the jasmine-grove, where Rishis used to do penance. Then at a later period came, according to tradition, a colony of Brahmins and Sudras (perhaps Vellalas) from the Chola country on the East Coast, who cleared a portion of Mallikavanam, built a temple beside the pool and installed in it Sudarsana, the discus of Vishnu. Thenceforward the place came to be known as Chakrapuram (the city of Vishnu's discus). Some time later Vishnu himself was installed in the same shrine, under the name Sri Vallabha (Lakshmi's husband), and thereafter the place received the name Sri Vallabhapuram, Sri Vallabham, or Vallabham (Vishnu's city), which became Tiruvallavay[10] and survives to this day in the shortened form Tiruvalla (with a long final a). The ancient, naturally formed, springfed pool still exists under the name Ilavanti-tirtham or Patravanti-tirtham[11], within the walls of the temple, but the rillet which flowed into it from the east in olden times is now covered with earth and may be flowing underground now. Such natural pools within the premises of temples are very rare. This tank which measures 50 feet by 50 feet at the bottom has now strong and beautiful granite steps

10. Inscriptions of 11th-12th century have the name Tiruvalla-val-appan (തിരുവല്ലവാഴപ്പൻ), i. e., the father residing in Tiruvallam (Sri Vallabham). Even now the god is know as Tiruvallalappan (തിരുവല്ലാഴപ്പൻ) a name harking back to the full form found in early inscriptions. In *unnunili Sandesum*, which I assign to the year 516 M E. (A. D. 1340–41) indicated by the chronogram *tantarma* (തന്താർമ്മ) with which the poem opens, we find the from Vallavay.—T K. J.

11. Ilavanti (ഇളവന്തി) is from the Tamil ilavantikai, Skt. lavantika, which means a tank filled or drained by means of a machanical device. Patravanti is nothing more than the Sanskritized from of Ilavanti.—T. K. J.

and was never until recently used for bathing and washing purposes.

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The Sri Kovil or the outer sanctum of the temple is circular in shape with a circumference of about 160 feet, and has two doors opening to the east and west in front respectively of Sri Vallabha (Vishnu) and Sudarsana set up in it. The eastern door is larger than the other one. The floor and circular wall are of well polished granite slabs of a dark hue, with no ornamental sculpture or inscription inside or outside. The ceiling too is of plain dark granite slabs, and the roof conical in structure is of teak wood. The roofing is of small copper plates, and is surmounted by a gold *stupika* or apex of ball-and-bud design.

Besides Vishnu inside the garbhagriha or central sanctum, there are the following deities enshrined in the *Srikovil* or outer sanctum.

1. Sudarsana, a small, six-pointed, conventional star of five-metal alloy (not a circular discus). There is a human figure of gold plate attached to the Sudarsana. The Sudarsana has also a circular *prabha* or halo surrounding it.

2. Lakshmi
3. Varahamurthi
4. Dakshinamurthi

} All made of five-metal alloy and set up in the southern half of the Srikovil.

No puja is offered to the Sudarsana at noon. A peculiar, rattling drum called *karadi* is sounded during the Sudarsana puja. Vishnu has the ordinary *pancha vadyas* (five kinds of musical instruments) sounded for his puja, but not the *karadi*. *Ashtapadi* and other songs are sung before Vishnu by Marans (the caste of temple musicians).

Just in front of the eastern and western doors of the outer sanctum there are two square mandapas or roofed platforms, the eastern and larger one being roofed with copper plates. There is Vishwaksena, a form of Vishnu, in a small, roofed, square shrine outside the sanctum but within the quadrangle of very long halls called *nalampalam* (four open halls) forming as it were an inner bulwark round the sanctum. Vishwaksena is set up to the north-west of the eastern mandapa.

In a small room at the northern end of the western hall of the *nalampalam* there are small, five-metal images of Siva, Bhagavati (Siva's consort), Ganapati (Siva's son) and other deities said to have been special objects of worship originally belonging to a traditionally famous saintly Namburi lady (Sankaramangalathamma) of Sankaramangalam house close to the temple. The cooked rice offered to these deities was in olden times given to the Vedic students for their breakfast. But there is no Vedic school attached to the temple now. There are besides, two shrines, one of Sasta (north) and the other of Ganapathi (south of the former), to the south-east of the western gopura. South-west of the Ilavanti tank is a shrine of the god Kurayappan (Sanskritized as Guravarat), one of Vishnu's attendants.

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The nalampalam or quadrangle of halls consists of two halls in the north and south each about 150 ft long, and two in the east

and west each about the same length (150 ft.) all the four being continuous except for four gateways in their middle. The space within the quadrangle (called the third prasada) is paved all over with chiselled granite slabs. Some crevices are found in three places in this pavement, and if a thin wire is inserted deep into them it is found to touch a stone pavement about 8 feet below the surface. These are perhaps above three underground cellars covered with granite slabs.

The four long halls formining the *nalampalam* or quadrangle are very strong structures built of granite. The eastern one is a two storeyed hall roofed with copper plates and surmounted with three copper *stupikas*. The cowdung smeared floor of these halls is on granite slabs supported on granite girders fixed lengthwise between the granite pillars supporting the roof. This floor or platform of slabs is a few feet above the ground, which is also paved with granite. The eastern end of the southern hall is the god's kitchen (called *tidappalli*) roofed with earthenware tiles.

We now get outside the *nalampalam* quadrangle. In front of the central gateway of the eastern two-storeyed hall we see the *balikkalpura* or shed wherein is set up a tall flat-topped grainte column about 8 feet high, called *batikkal* (sacrificial stone or altar).

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Due east of this is the most wonderful granite structure in the temple, nay in the whole of South India. It is the flagstaff, a round column of black granite about 50 ft. high and 2 ft. in diameter. The length of the buried portion of the column cannot be ascertained, but it is believed that the bottom end of it touches water underground, perhaps to avoid lightning stroke. There are no granite rocks within a radius of five or six miles round the temple, the nearest being those in Kaviyur and Chengunnur. How this long, brittle, heavy column was transported from a distance of five or six miles, by land or by river and how it was raised into position we do not know, we cannot guess. It was a very wonderful engineering feat,[12] to be sure. On the top of this flagstaff is a *panchaloha* or five-metal image of *garuda*, Vishnu's vehicle, in winged human form, about 3 feet tall in the sitting posture. The image is always bright, and requires no burnishing. The five-metal alloy is made up of gold, silver, copper, tin and lead in certain proportions.

It is a pity, however, that only the top end (about 3½ feet) of this wonderful flagstaff is visible, the rest being entirely hidden by the thick laterite buttresses built against the four sides of the column. The buttresses are protected from rain by three copper-covered square roofs one above the other. The whole structure enclosing the granite column now looks like a three-storeyed minaret. I know of no other temple in India which can boast of such a granite flagstaff, which the ancient builders of the Tiruvalla temple must have esteemed much more valuable and wonderful than a gold-covered one. Even the moderns are loath to tamper with it, and

12. We know how difficult it was even for modern engineers to transport Cleopatra's Needle to London and set it up there.—T. K. J.

Monolithic Column in Front of the Tiruvalla Maha Vishnu Temple.

(From the Collection of C.W.E. Cotton, Esq. C.I.E., President of the Kerala Society.)

wish to see it always in its unique glory. For, when in 1071 M. E. (33 years ago) there was a proposal to set up a golden flagstaff also in the temple so as not to be outdone by the golden flagstaff set up on Sunday, 14th Idavam 1070 M. E. (1895 A. D.) in the temple of Arammula[13] ten miles to the south-east, the *tantris* or high priests stoutly opposed it Antiquarian objects, they must have thought, are worth more than their replicas in gold[14]. About 1064 M.E. the old copper roofing of the three sheds above the buttresses of the pillar was removed, and they were roofed with ordinary earthenware tiles. But on some representatives (the present writer being one of them) of the people of Tiruvalla complaining about it the same year in person to the late Sri Mulam Tirunal Rama Varma, Maharaja of Travancore, the tiles were discarded and a copper-plate roofing supplied as before, after it had been ascertained by boring through the masonry sheath that the column was a real monolith. The basement was enlarged and the buttresses made stronger too on that occasion, but no lightning conductor[15] was provided as it was then (forty years ago) seldom in vogue in Travancore.

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South of the flagstaff shamiana there was a theatre (called *koothampalam*) of which the roof collapsed about a century ago, and until about a dozen years ago the granite basement and foundation of it were left intact. On the western face of the basement there was an inscription in old characters which gave the chronogram *Cheraman pata katannu*[16] (=1,111,526th day) as the day of

13. The ancient temples of Tiru Arammula, Tiru Chittattu, Tiru Vanmandur, Tiru Puliyur, and Tiru Kadithanam, all Vishnu temples not far from one another are believed to have been founded each by one of the five Pandavas, and Vaishnavas visit all the five in one day. —T. K. J.

14. Asokan, pre-Asokan and post-Asokan monolithic round pillars, finely polished and tapering, are found in many localities in North India. We do not know if the Tiruvalla monolith is tapering and polished. The round polished shafts of many of the North Indian pillars, above the ground level are from 30 to 40 feet in height, and the rough portion underground is about one-fifth of the visible portion. The diameter of their bottom end ranges from 35 to 40 inches, while that of the top end from 22 to 35 inches. Among the sculptures at Sanchi there is a representation of a pillar surmounted by a human figure, supposed to be that of Asoka. The seated human figure on the top of the Tiruvalla monolith is the bird *garuda* or kite in human form, with wings on the upper arms. Could the pillar be the work of Buddhist stone masons? The Kaviyur grama close by has two cave temples. Are these too of Buddhist origin?—T. K. J.

15. Originally this granite flagstaff must have had no buttress or other support of any kind marring its fine stately figure. It was set up on Thursday, 19th Medom, two years after the consecration of the temple. It will be good to restore it to its original beauty by removing the clumsy buttresses and roofs and if necessary, supporting it in an up-to-date beautiful fashion. A lightning conductor also must be attached. The North Indian pillars have stood erect and intact all these twenty or twenty-five centuries without supports. But lightning has struck down some of them, the Lumbini Pillar in Nepal for instance.—T.K.J.

16. The year indicated by the chronogram is 59 B. C. If the inscription were of 59 B. C. the wording of the chronogram must have been in Tamil (from which Malayalam branched off as a dialect centuries later) and would have been சேரமான் படைகடந்து of which the last syllable ந்து had to be omitted in calculating the date. So that virtually Cheraman-paṭa-kata is the chronogram and this is the from in which it occurs in the document appended to the next article. Cheraman pata katannu has numerically the same value as Cheraman pata kata. *Palakkal velikkaka* is another chronogram giving the 1,134,1 31st day of the Kali age as the date of repair of the temple.—T K.J.

the Kali age on which the temple was consecrated. But that stone was missing some years ago. Three years ago the foundation too was dug up and a granite cellar with a lid of the same material was found underground, which contained a small elephant made of *panchaloha* or the five-metal alloy. This is now preserved in the treasury of the temple[17]. The temple has no theatre now.

All around the quadrangle of halls (*nalampalam*) is the paved path for circumambulation, with a high open shed (*anakkottil*) for processional elephants to stand, in the middle of each quarter of the path. All the above, viz., the sanctum, the halls, the flagstaff, the granite path, and the *Ilavanti* tank in the north-east corner are surround by a strong protecting laterite walls on the four sides each about a furlong (562 ft.) in length, with a two-storeyed tower in the middle of each. Thousands of slabs of granite measuring thousands of cubic feet and weighing thousands of tons are used in the stupendous structure of the temple and its adjuncts. The amount of money and labour expended must have been very great indeed.

The three-storeyed mansion on the southern bank of the *Ilavanti* tank is a massive structure mostly of granite slabs of beautiful workmanship. The rooms of the lowermost storey are used by worshippers for performing *japa* (chanting of mantras), and prostration after bath in the tank. The suite of rooms in the second storey is used by worshippers to take rest after worship. The two celebrate assistant pujaris of the temple, who are not allowed to get out of the premises for a prescribed period (one year) except for answering the calls of nature, eat, live and sleep in the third storey during the period of their celebacy.

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Another very remarkable architectural feature of the temple is its underground strong-room with only a single horizontal door opening into it from the south-western portion of the floor of the (*nalampalam*) quadrangle. The thick wooden panel of this door formerly covered with granite slabs, is armoured with iron plates. The cellar is believed to be very spacious, and the sanctum and the two *mandapas* in the parvis east and west of it are said to be over it. Oranaments, large cooking basins, pots, pans, lamps and other articles of gold are said to be lying deep down in the dark cellar even now. There is no tradition about their having been disturbed during the last one thousand years and more. Not even Ramayyan Dalava dared to open the cellar, and it is doubtful if he ever knew about the treasures at all. About 33 years ago the late Dewan Bahadur A. Govinda Pillai, B. A., B. L., then Dewan Peishkar of Quilon ventured into the entrance to the mysterious cellar with ordinary cloth torches (electric torches began to be used here only a couple of years ago), but had to withdraw immediately owing to the dreadful nature of the chamber. It is said

17. A golden elephant with ruby eyes was reported in the papers, to have been found underneath the floor of the th[illegible] or quadrangle attached to the Haripad Subrahmanya temple consumed by fire a few years ago, but soon rebuilt.—T.K.J.

that he saw serpents, and even demons guarding the golden vessels. According to a chronicle the kings and representatives of the 64 Brahmin village colonies of Kerala used to gather at the Tiruvalla temple once in twelve years and hold a grand meeting and feast for which the gold vessels, lamps, etc. in the cellar were taken out in the presence of competent witnesses. After use they were again stowed away in their old recess and the strong-room locked, the key being kept in the custody of the Menon of Konath house in Karackal, a suburb of Tiruvalla. This custom, says the chonicle, stopped sometime before the beginning of the Quilon era (A. D. 825).

There is a very heavy movable Vishnu image of pure (21 carat) molten gold kept in the central sanctum, which idol only a strong man can lift with ease. It is worth Rs. 21,000. There were 101 gold pots in the temple, but all of them are now missing, 100 of them having been removed by Ramayyan Dalava and Velu Tampi Dalava, and the last one stolen in 1060 M. E. by an under-priest of the temple, who died in jail for it over forty years ago. These pots, each one *para* or about 640 cubic inches in capacity, were thin-walled and collapsible (much more so than modern toothpaste or colour tubes of leadfoil) and could be concealed in a shirt pocket when pressed flat and folded. They could easily be restored to their original shape by merely blowing into them forcibly with the mouth. There are other very valuable articles also outside the cellar, such as jewel necklaces, and a kind of brown shining gold dust, kept in an iron box inside the outer sanctum.

Tradition connects the principal, fixed Vishnu image[18] of this temple with Satyaki, a great friend of Sri Krishna. It was brought to Tiruvalla and set up in the temple in 59 B. C. on the 1,111,526th day of the Kali age. The Pattis (i.e., Namburis) of the place had already made an image of Vishnu for their new temple, but when Satyaki's Vishnu image made of a kind of cement called *katu-sarkara yoga* came it was gladly accepted and the original image sent to Malayikkil and set up in a temple there. Malayikkil six miles east of Trivandrum belonged (and even now belongs) to some of the Namburis of Tiruvalla. Both the Tiruvalla and Malayikkil images of Vishnu are called by the

18. According to the document appended to the next article Visvakarma, the architect of the gods made the image for Satyaki at the latter's request. Veda Vyasa set it up for Satyaki in Dwaravati, Krishna's city. When after Krishna's death the city was engulfed in the sea and Satyaki was about to die he entrusted the image to Garuda, who removed it to the island of Ramanaka, from where it was again transferred by the bird to the bottom of the Bhadrakayam portion of the Perumpula River in the Tulu country. Garuda then informed the Kerala king Vira Kerala Chakravarti about it in a dream. The king soon had the image taken up from the depth of that river by the Brahmins living on both sides of it, and installed on the bank of the Vishaghana (Manimala) river in Tiruvalla by the *Agnihotri* Namburi named Narayana Bhattatiri of Kulikkad house. This installation of the image took place on the Kali day Cherapanpatakata, i. e., on Sunday 14th Idavam the 10th day of the moon, asterism Uttarashadha Jupiter in Tula, Karkadaka rasi. The positions at that instant, of all the nine planets are given in the document.—[illegible]. K. J.

same name, Tiruvallalappan. No women, not even those of the most orthodox class of Namburis, are allowed access beyond the four gates of the *nalampalam* in both the above temples, and in both offerings of ***kannan palam***, a variety of plantain fruit, are probibited, while ***kalippalam*** another variety is specially liked by the two gods. And the owners (now nominal) of both temples are the same there Namburi families in Tiruvalla grama, viz., Mecheri, Vilakkili-mangalam, and Ilaman.

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We now deal will the old kings and chiefs associated with the Tiruvalla Maha Vishnu temple. According to tradition it was the Kerala overlord Cheraman Perumal Vira Kerala Chakravarti that came with Satyaki's image of Vishnu and got it installed in the temple. Naturally all the kings and chiefs in Kerala owning allegiance to him must have been present at the installation[19] and made munificent endowments to the god installed by them.

The king of Cochin had some sort of authority over the affairs of the western deity (Sudarsana) of the temple, as seen from some granthavaris or chronicles. There is a tradition that the Cochin king's claim and authority over some temples (the Tiruvalla temple being one of them) in Travancore territory were exchanged for the Travancore king's claims and authority over some temples in the Cochin State. (See Padmanabha Menon's *History of Cochin* in Malayalam, Vol. 1, pp 184-186). For supplying one *para* (about $2\frac{2}{3}$ gallons) of cocoanut oil every day for the lamps of the temple the king of Cochin had set apart a number of cocoanut trees (called *kettutengu* or ear-marked cocoanut trees)in Karappuram in Shertala, and when Karappuram was annexed to Travancore about two centuries ago those trees were given back to the owners who had therefore to pay a small additional tax on them to meet the Cochin king's share of the lighting expenses of the temple. A few feet to the south of the southern *gopura* of the temple there is a compound called Kovilakathu Purayidam (Palace compound) and the house there is still known as kovilakam (palace). This is said to have belonged to the Cochin king who had a palace there built for him by the temple authorities. His minister Paliyathu Achchan also seems to have had a house and compound near the temple, for there is a compound called Paliyam[20] $1\frac{1}{2}$ furlongs to the north east of the eastern gopura.

The Kaippula royal family, which is different from the Kaippula family in Ettumanur, had a palace and territory in Peringol village $1\frac{1}{2}$ miles north-west of the temple. The kings of this family also must have given lands to the temple.

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19. The document appended to the next article speaks of the '*peruntavai*' of Cheraman Perumal, i. e., the great Council of Vira Kerala the Chera king. Cheraman Perumal means the Chera king and does not refer here in particular to the famous Saivite saint Cheraman Perumal Nayanar, whose proper name we do not know.

20. Paliyam in old Malayalam meant the province under a Palikan or Paliyan, a governor. There is a place called Paliyakkara in which is situated the above Paliyam compound. Both these might perhaps have belonged to a chief of Tiruvalla grama.—T. K. J.

According to the unpublished Sanskrit work *Brahma Pratishtta*, King Udaya Varma of Kolathunad at the northern extremity of the Malayalam portion of Kerala, took to his kingdom 237 families of Desi Brahmins from the Tiruvalla grama in 220 M. E. (A. D. 1044—45). This king too perhaps gave gifts to the temple.

The Vilakkilimangalam Namburi chief of Tiruvalla (and the Mecheri and Ilaman families there) had the position of Uranma or trustees of the temple of Tiruvalla. On the annexation of the Tekkumkur principality by Martanda Varma about two centuries ago this chief had to hand over the temple to him by the agreement of 20th Medam, 925 M. E. (A. D 1750) quoted as Document No. II in the Appendix.

I understand from my old pupil Mr. T K. Joseph, but for whose enthusiasm and encouragement this paper would not have been prepared, that references to royal donations to the Maha Vishnu temple of Tiruvalla occur in a set of copper-plates kept in the Trivandrum Museum. I leave it to Mr. Joseph to give us an analysis of the contents of the inscription on the plates. (See at the end of this paper).

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In connection with the above temple there is the peculiar custom of giving a sumptuous meal every day to one Brahmin, not in a plantain leaf, but in a shallow, almost circular plate neatly cut out of an arecanut leaf sheath (called pala in Malayalam). Four curries or condiments, curds, and two kinds of sweet porridge and other dishes also are served in vessels made of the same material. Food can be offered to Vishnu inside the central sanctum only after the above guest has been served with food called namaskaram in the peculiar vessels described above. After taking the offering of food at noon to the Srikovil, a subordinate celebate priest ascends the front *mandapa*, with flowers, sandalwood paste and water and stands there in silence with eyes closed. Then he mutters something and calls out Vedantamale, Vedantamale, Vedantamale thrice. This is the invitation to the guest. A Malayala Brahmin (one who has a right to study the Vedas) then goes to the invitor, who washes the feet of the guest and presents him with flowers and sandalwood paste. The guest is then taken to the northern hall and given food in the manner already described. The guest is supposed to represent Vishnu who one day (long before the temple was built) appeared at the call of Vedantamale by a Namburi lady of Sankaramangalam house, and ate food served by her in the pecular vessels of *pala* mentioned above. Still more pecular is the fact that the guest has to wash his hands and rinse his mouth after the meal with water from a vessel of the same material *pala* kept near him for the purpose. He has to spit out the water in another (*pala*) vessel. After the meal he retires to the *mandapa* and seating himself there receives a *dakshina* (present) of one chakram (about 7 pies.) He then receives betel leaf, arecanut and slaked lime for a chew. Tobacco is not given as it is a foreign article unknown to the Vedas or Sastras. Originally a Brahmachari who has completed his studies, but not yet married could

come and take the above meal. But now any Malayala Brahmin who has a right to the Vedas can come as guest.

The tradition about the Namburi lady of Sankaramangalam house had better be introduced here. She is known as Sankaramangalathamma. She was the only surviving member of her house and lived a very religious, solitary life with only a boy servant called Kunnan and a maid servant called Chirutechi to serve her. She was very rich, but all her movable and immovable properties she entrusted to her relations for fear of an *asura* called Toliya (perhaps a robber chief) from whom Tolisseri, originally Toliyamala (Toliya's hill), takes its name[21]. The Sankaramangalam matron used to observe fast on every Ekadasi day (the eleventh day of the bright and dark fortnights) and entertain a Namburi Brahmachari guest on the following day. One day no Brahmachari guest turned up, and the Amma (matron) was very sorry. She closed her eyes and meditated upon Vishnu. Soon a Brahmachari, Vishnu himself, made his appearance. He was most gladly welcomed and invited to partake of the food ready for him, after a bath at the well there, and not in the river close by. The young man enquired why he should not go and have a bath in the river as is proper, and was informed of the atrocities of the dreadful Toliya. This roused his spirit and he immediately proceeded to the river. At the bathing ghat he met Toliya, whom he killed with his discus, and returned after a peaceful bath. The place (in the Manimala River) where the youthful hero took his bath and washed the Asura's blood off his discus is even now known in Malayalam as Chakrasala[22] Ghat and in local Sanskrit works as Chakrakshalana Ghat, i. e., the ghat where the discus was washed. On his return from the river the Brahmachari and five other guests (supposed to have been the Maharshi Durvasas and four of his pupils) who also had come in the meanwhile were fed to their heart's content, the plates, dishes and cups being improvised out of the sheath of the arecanut palm leaf. (An ordinary sheath of the leaf of this palm will be about 3 ft by 10 inches, the thickness being about ⅛ inch along the middle.)

After dinner the Brahmachari installed his discus in the eastern courtyard of the Amma's house amid the sound of divine conches in heaven. The discus still stands on the same spot where the Brahmachari, Vishnu set it up. The *pantiradi* or morning puja offered to the discus in the Tiruvalla Vishnu temple is even now called Sankaramangalam Puja. The Amma of Sankaramangalam gave all her lands to Sudarsana (the discus) by a palm leaf deed (called a *padiyola*) which she deposited before it. Her servant Kunnan was to manage the affairs of Sudarsana and to keep accounts. His descendants, still retaining the family name Kunnan, are the

21. Toliyamala, not Tolisseri, is the name of the place occurring in the copper-plates of the temple of Maha Vishnu. Sankaramangalam too is mentioned several times in the inscription.—T. K. J.

22. Chakrasala means the *agrasala* or Brahmin feeding house associated with the Chakra or Sudarsana installed in the temple at Tiruvalla. There must have been such an *agrasala* near the modern Chakrasala Ghat.—T. K. J.

Pillais of Valiya Veettil, who are even now the hereditary accountants of the properties belonging to Sudarsana. In 937 M. E. (1761-62) these Pillais obtained a copper-plate document (called a Tirumukham) in formal recognition of their right to the post of permanent accountant of the Western Door, i.e., of Sudarsana. The saintly Amma and her maid servant Chirutechi are said to have ascended bodily to heaven. Later on Vishnu also was installed at the Eastern Door of the sanctum.

* * *

We shall next speak of the paintings and sculptures and other objects of art in the Tiruvalla temple. The stone and metal images and the granite flagstaff of the temple, already mentioned, are interesting works of art. The lower half of the outer surface of the circular granite wall of the outer sanctum (or Srikovil) surrounding the central sanctum (or Garbha-griha) is covered with white lime plaster. On this dado are painted in red, blue, black and other colours, beautiful pictures of Dwarapalas (door keepers), Sudarsana (the discus of Vishnu), Vishnu, Lakshmi, Ganapati, etc. On the inner face of the western wall of the long western hall there are multi-colour paintings of Narasimha pulling out the entrails of Hiranyakasipu, and Prahlada standing aside with folded hands, and of Sri Krishna playing his flute in the midst of cows and calves and bulls under a tree, to the accompaniment of instruments played by Gopa women. Close to this there is a picture of Krishna driving Arjuna's car. On the tree there are many monkeys and birds in beautiful colours. On the inner face of each of the inner row of granite pillars of the *nalampalam* or quadrangle is a granite female figure in high relief bearing a granite lamp The two gate keepers (Dwarapalas) in the east are huge figures of granite.

On the beams of the western elephant shed on the temple premises there is a large detached wooden panel on which there is a beautiful carving of Vishnu reclining on his serpent couch. This is said to have formerly belonged to the ornamental gable piece of the house of the Namburi Zemindar or chief of Vilakkilimangalam, which was destroyed by Ramayyan Dalava about 923 M. E.

* * *

The various castes and religionists in Tiruvalla grama next deserve our attention. First there are the Brahmins divided into a number of distinct communities as follows :—

1. *Potti Namburis.* They are descendants of the first colony of Brahmin immigrants in Tiruvalla. They came from the Chola[23] country, but are regarded as regular Malayala Brahmins like the more ancient Namburis of the (gramas) Brahmin villages north of the Minachil River in North Travancore. The

23. The Namburis of Kerala are said to first be have Arya Brahmins of Ahichchatra, who migrated to Kurukshetra (or Samantapanchaka), whence Parasurama is said to have brought them to Kerala *via* Gokarna on the West Coast. Ahichchatra, capital of Northern Panchala, is the modern Ramnagar in the Bareilly District near the South-Western corner of Nepal. —T. K. J.

Tiruvalla Namburis are Janmis,[24] i. e., real proprietors and lords of lands said to have been granted to them by Parasurama. There were many rich Zemindars among them owning lands not only in Tiruvalla, but also in other parts of modern Travancore south of Valappalli in Changanaseri. The most powerful of the Potti Namburis of Tiruvalla were known as Pathillathil Pottimar or the Pottis of ten houses (belonging to the three families mentioned below.) Recent documents like the two of 895 and 896 M. E. appended to this paper refer to Munnugrihathilevar or those of the three families of Vilakkilimangalam, Melchcheri and Ilaman. These three were trustees, practically proprietors (Uranmakkar), of all the Namburi temples in Tiruvalla grama. (See also Document No. II of 925 M. E.) There were many learned men, Somayajis, Agnihotris, etc. among the Pottis of Tiruvalla, and one Bhattatiri of Mampula house is said to be the author of the famous *Lilatilakam*, the first work on Malayalam grammar and rhetoric. It is said that in olden days there were 3000 houses of Tiruvalla Pottis in the Tiruvalla grama and 3000 outside. But now only about twenty of these still survive in the grama, the rest having become extinct. Five houses of Pottis became extinct within the memory of the present writer himself.

The Namburis of Tiruvalla grama had intermarriages with the Namburis of all other gramas in Kerala except those of the Chengunnur grama, who are also usually known as Pottis. Tiruvalla Namburi women wear bronze bangles like those of the other gramas except those of Chengunnur, who wear double bangles of gold.

2. *Tiruvalla Desis.* These are also known in the Tiruvalla temple records as Karnataka Parisha, the Kanarese folk. Their women wear silver bangles, not bronze ones. There is no intermarriage between the Namburis and the Desis of Tiruvalla.

3. *Tulu Brahmins* (Tulunadans). These are Brahmins from the Tulu country, who act as pujaris.

4. *Tamil Brahmins.* The Brahmin chief of Vilakkilimangalam brought the ancestors of these Brahmins from the Tamil country centuries ago, and settled them in 96 shop-houses (*madathinmuri*) in Kariyanattukavu for trade in cloth. About 900 M. E. came a later colony of Tamil Brahmins from Palghat.

5. *Konkani or Gauda Saraswata Brahmins.* There are five or six houses of Konkani Brahmins also in Tiruvalla. They are merchants. It is not known when these Brahmins came.

6. Within the limits of the Tiruvalla sanketa there are now three houses of Malayala Brahmins called Muthatu (literally, elder or senior), and two of Ilayatus (literally, younger ones or juniors), who

24. Janmi is neither Sanskrit nor Malayalam. It is the Malayalam variant of Persian *Zemin-dar*, meaning literally land-holder. Janmam, meaning freehold landed property and hereditary proprietorship in Malayalam, is another form of *Zemin*. Janmi and janmam are not found in inscriptions. The word Zemindar must have come to South India in the Muhammadan period.— T. K. J.

also are Malayala Brahmins. There is also one family of ancient professional actors called Chakyar. Melsantis or head priests of the Kurayappan shrine within the walls of the Tiruvalla Vishnu temple are selected from two of the above Muthatu houses (Kadodi and Punnasseri).

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The royal families of Tiruvalla are the following :—

1. *Kaippula Madathil Pandarathil.* This rich Kshatriya family now residing to the north-east of the Tiruvalla temple, is mentioned in Ward and Conner's Survey Report, Volume II, as lords of Elumattur and the eastern hills.

2. *Paliyakkara Koil Tampuran family.* This is a branch of the Parappanad Kshatriya family of North Malabar. This family in Tiruvalla is connected by marriage with the queens of the royal family of Travancore. The father of the late Visakham Tirunal Maharaja of Travancore belonged to this family. H. H the present Junior Maharani of Travancore is a daughter of a male member of the above family. The Paliyakkara branch began to reside there in 1012 M. E., having come from a branch that settled in Changanaseri in 964 M. E. as a consequence of Tippu's inroad.

3. *Nedumprathu Koikkal family.* This is a branch of the Kolathunad Raja's family of North Malabar, that fled from home when Tippu invaded it in 964 M. E.

4. *Kadapra Kshatriya family.* This is now divided into four houses (already mentioned in connection with the Niranam hamlet.)

5. *Tirumulpads.* There are four koyikkals (palaces) of these Kshatriyas in a locality called Muthuttu.

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The most important section of the Nairs of Tiruvalla resided in the central *sanketa* of the grama and belonged to more than 300 families in two quarters called Mannam and Matilppuram. Most of the Nairs in Tiruvalla are of the Illakkar class. There are also large numbers of the Swarupakkar class. There is no class of Nairs who are merchants by profession. The Madampi of Vaikkath Illam is a rich Nair chief.

The Syrian Christians of Kariyanattukavu street are mostly descendants of those brought there from Niranam for trade in ancient times. There are two churches in their street, and also two Hindu temples very close to it. Some of the old Tamil Chetti (Hindu) families of Tiruvalla still survive. These are said to have exported pepper and other products to Arabia and China and received gold and silver in exchange [25] There

25. The Tiruvalla temple copper-plates of 11th-12th century mention *vaniyar*, or merchants who maintained one lamp in the Tiruvalla temple. No lands are mentioned as having been granted by them to the temple for the purpose. Perhaps these merchants were the Nazrani (Syrian Christian) merchants of Kariyanad Kavu street Before the Synod of Diamper, A D. 1599, and for a long time after that, the Syrian Christians had no objection to making offerings to temples or taking oaths before them. They finally discarded their long tufts of hair and their ear-rings only about 50 years ago. Ward and Conner during their survey of Travancore and Cochin from July 1816 to the end of 1820 A. D. found them wearing long tufts of hair. "The dress of the men" (among the Nassaranies), they say, "has nothing peculiar in it; they generally go bare-headed, their black luxuriant but greasy locks floating to the wind, or tied in a knot behind."—*Memoir of the Survey*. Vol. I, 1863, p. 135. Nazrani is the old word for Christian. The word Kristyani which has almost superseded Nazrani, is from the Latin Christiani meaning Christians, introduced by the Portuguese after A. D. 1498.

The copper-plates mention also Uttama Chetti (the name of a merchant of the Chetti caste), the merchant (*vaniyan*) who came from Ceylon, *Ilai vaniyan* (green grocer) and *kala vaniyan* (pot seller).—T. K. J.

are no Muhammadans in Tiruvalla, except a few who came to the place only about forty years ago. On the other hand the neighbouring taluk of Changanasery (not a Namburi grama) has a large colony of Muhammadans. Perhaps there were Buddhists or Jainas in the grama of Tiruvalla, but no distinctly Buddhist or Jaina vestiges survive, even though there are images of Buddha in the old Odanad principality close by, which however has a lage number of Ilavas from Ceylon, who were originally Buddhists. Tiruvalla is not a strong Ilava centre.

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There are of course the indispensable professional and artisan classes also in the grama, one or two houses being found in each hamlet or near each temple. The predial slaves are more numerous. Thanks to modern enlightened ideas they are no longer slaves.[26]

Among the artisans, the carpenters and granite workers deserve special mention. The traditionally famous master-carpenter, Uliyannur Peruntachchan (i. e., the great carpenter of Uliyannur, a Namburi village in British Malabar) is said to have one day stealthily diminished by the breadth of one line, the length of the line in the figure of the conical roof of the outer sanctum (Srikovil) of the Tiruvalla temple, drawn to scale as usual on a smoothened jackwood plank, and supplied the lengths found wanting at the top end of each of the rafters when they were actually put up, by small pieces each 4 *angulams* (about 5 inches) long, which he had previously made at home by calculation from the scale without ever having seen the finished rafters. This was a wonderful feat of making calculation from scale-drawing tally exactly with actuality.

There was a bridge called Perumpalam (the big bridge) across the river flowing through the grama of Tiruvalla. On one side of it Peruntachchan the great carpenter of Kerala is said to have fixed a wooden puppet, which automatically by the mere walking of passengers along the bridge, disappeared under the bridge, sucked up water from the river below and spat it on them when they came near. Peruntachchan's son was a chip of the old block. Near his father's spitting puppet he set up another, which gave a slap on the cheek of the spitter for its mischief. These spitting and slapping puppets were sources of amusement to the Tiruvalla grama for a long time, centuries ago.

The granite masons of Tiruvalla are immigrants from the Tamil country, who still retain to a very large extent Tamil manners and customs. Their language is not pure Malayalam. Their women wear long, black or red coloured cloth (called *chela*) in Tamil fashion, and have Tamil ornaments. They must have been brought to Tiruvalla from the Tamil land for the purpose of building the temples in Tiru-

26. Praedial slavery was finally abolished in Travancore by the Royal Proclamation of 12th Mithunam, 1030 M. E. (A. D. 1855). But palm-leaf slave deeds of a much later date are found in considerable numbers in several places. The first Royal Proclamation prohibiting slavery in Travancore was issued on 30th Kanni, 1029 M. E. (A. D. 1853). T. K. J.

valla.[27] Some of the granite masons of Tiruvalla were taken to Trivandrum by Martanda Varma's agents to build (in co-operation with those brought from Madura and Tinnevelly) the present Padmanabhaswami temple there, finished in 938 M.E.[28] They are said to have received special presents from the king for their excellence in granite dressing and sculpture. Bhairava, Bhairavi, Bhadrakali, Karuppan, &c are their special deities, for whom the rich people of the community have small temples in their own court yard or somewhere else very close to the house. They have priests or pujaris in their own community, and occasionally employ Tamil Brahmins in that capacity. These granite masons form a section of the Pandi Tattan (or Pandya artisan) community in Tiruvalla, which is distinct from the Malayam Tattan (or Malayala artisan) community.

—V. R. N

27. It is a very remarkable fact that in Travancore and perhaps in the whole of Kerala abounding in granite there is no indigenous granite-mason caste, and that granite (and teakwood) could be used only in building temples or palaces.—T. K. J.

28. According to three Sanskrit inscriptions in the Padmanabhaswami temple in Trivandrum, the construction of it was begun on 29th Ani, 904 M. E. and the consecration ceremony called Kumbhanyasa performed on 3rd Panguni, 908 M. E. A Brahmin named Balakantara (perhaps Taikkattu Bhattatiri) gave directions for the building of the temple, and with the co-operation of his son and Brahmin pupils Sankara, Rama and others, made the image of Sri Padmanabha. The large single granite slab (20 ft. × 20 ft. × $2\frac{1}{2}$ ft.) forming the floor of the *ottakkal mandapa* in front of the sanctum, reached the premises in 906 M. E. to be seen by men till the end of the world (as the inscription says).—T. K. J.

Analysis of the Tiruvalla Plates.

(By T. K. Joseph, B. A., L. T.)

The Tiruvalla Vishnu temple plates in the Napier Museum, Trivandrum, are 35 in number, but the set is not complete. The missing plates (each 18 in. × $3\frac{3}{4}$ in.) may still be in Tiruvalla. The set in Vatteluttu contains abstracts of original documents (perhaps on crumbling palm leaves) belonging to the temple. I transcribed the plates eight years ago, beginning the work on the 8th & finishing it on 30th July, 1921.

(*Plate* 7. missing).

Plates 2 and 3. These two plates give a list of paddy fields and the amounts of paddy due from them as ***pattam*** or rent. The paddy thus obtained is to be used for offerings of food, ghee, &c. at ***pantiradi*** or 12-foot time (about 8-15 a. m) in the morning to the following deities:—

1. The eastern deity (Vishnu). *Travancore Archaeological Series* Vol. II, p. 137 calls this deity Siva. There is *no* Siva in the Srikovil.
2. The western deity (Sudarsana).
3. Angadevatas or attendant deities, viz., Varaha, Dakshinamurthi, &c. in the outer sanctum (or Srikovil).
4. Vishwaksena, now known also as Nirmalya Devata, as he is offered the food removed from Vishnu's presence.
5. Viswadevas, i. e. all deities. On the Balikkal stone to the south of the front *mandapa*, cooked rice is offered even now under the name Vaisyam, correctly Vaiswadevam.

The cooked rice offered to the eastern deity is to be put in water. Mr. Raghavan Nambyar says that the food offered to the eastern deity, Vishnu, is not put in water now, but is sprinkled with water and offered again to Vishwaksena, Vishnu's attendant. (The statements in the *Travancore Archaeological Series,* Vol. II, p. 137 do not seem to be correct).

Three students of the Vedas are to be fed on *nalis* of rice, cooked. Instead of prepared curries they are each given half a cocoanut, 3 *kalanchus* of tamarind, and ⅛ of a *nali* of salt, most probably to make a chutney. But there is no pungent ingredient in it, although pepper was in use in Malabar from very ancient times even in preparing chutneys or curries for gods in temples. Pungent red chilli now more extensively used in Malabar than pepper, is an exotic introduced by the Portuguese in the 16th century, and is never used in chutneys or curries for idols. And it is a remarkable fact that all the indispensable spicy ingredients used daily in every Malabar kitchen (e.g., chilli, red onion, cummin seed, mustard seed, garlic, coriander, asafoetida, and fenugreek) never grow in Malabar. Most of these were probably introduced into Kerala by the ancient Brahmin immigrants, whose curries are the best in that country, and who are expert cooks and confectioners. How the pre-Brahmin inhabitants of Kerala managed to eat cooked rice with curries flavoured only with the indigenous pepper and salt and perhaps tamarind we cannot imagine.

(*Plate 4,* missing).

Plate 5. This contains a list of paddy fields and of the amounts of paddy due from them as rent, to be used in feeding Brahmins every day, including *25* Vishnava Brahmins (presumably from outside Kerala). One of these fields is Muttar (മുട്ടാർ) of 3500 *kalam* sowing capacity, granted to the temple by King Ravi Srikantha of Venpolinadu . See plates *24, 25*).

(*Plates 6* & *7,* missing).

Plates 8 to 15 obverse give a long list of lands granted to the temple for lamps (lighting expenses.) The Namburi chief of Vilakkilimangalam, the Perumal (probably Cheraman Perumal, the overlord of all Kerala), the Nampirattiyar (probably the Queen, Perumal's wife), the Deviyar (probably the Brahmin chief's wife of the same caste), the Udayar or chief of Kunram, Vira Chola i.e., the Chola king Parantaka Chola I, who ruled from A. D. 907 to 949 and married a daughter of the Kerala king Paluvettaraiyar), Raja Sekhara, king of Chennithala (eight miles south of Tiruvalla), Kilanadikal (Vira Chola's queen), the Nair Lady (Nayithiyar) of Koyilpuram, [illegible] ruler of Purakilanadu, the Udayar or chief of Pallam, Uthama Chetti (a merchant), Vaniyar (traders or shopkeepers), and the Nair of Komakad (കോമക്കാട്ടു നായർ) are some of the donors. This list is certainly illuminating.

Plate 15 reverse contains a list of endowments for Vrischika *vilakku,* i. e., Karthika (November) illumination performed by all Hindus throughout India.

(*Plate 16* missing).

Plate 17. A list of endowments for sandalwood, followed by another of endowments for incense. The king (*Adikal*) of Venad in South Travancore, Dharani Varma ruler of Tudantalaikal (ഉടന്തലൈക്കാൽ), the Perumal's temple (*nadai*) and the Deviyar's temple (*nadai*) are some of the donors in the first list. The two temples of Perumal and Deviyar (perhaps the Chera King and his queen) figure again as donors in the second list. One of the paddy fields granted for incense was Manikkadai in Kotakulangara in distant Venad (South Travancore).

Plates 18 to 23. These plates give a long list of endowments for offerings of food to the god Vishnu of Tiruvalla temple. For this well dried seed, not ordinary paddy, has to be supplied. Among the donors are the Udayar or chief of Pallam, the Vaniyan or merchant who came from Ceylon (Illam), the Achchiyar (Nair lady) of Kulakkad, King Manukuladitya (twice), his queen, and the Pillais of Padatalathuruthi (പടതലത്തുരുത്തി പ്പിള്ളമാർ).

Provision is made for food offerings to the god Krishna of Tiruvampadi, Varahappan (the Boar incarnation) and Deviyar (Lakshmi) in the temple.

One Ponniyakka Nayan (പൊന്നിയക്കനായൻ), made endowments for a kind of porridge called *akkaradalai* (അക്കാരടലൈ), and for a kind of dance called kaliyankam (കളിയാങ്കം കൂത്ത്).

The ingredients for the porridge as mentioned in the record are 12 *nalis* of rise, 2 *nalis* of ghee, 4 *nalis* of milk, 4 cocoanuts, 8 ripe plantain fruits, and 2 *nalis* of sugar cane juice.

The late Mr. T. A. Gopinatha Rao identified Manukuladitya mentioned above as heir apparent and later as ruling king, with the Manukuladitya mentioned in a lithic inscription of the 49th year of the reign of Bhaskara Ravi Varma, in the temple at Tirumulikkalam in North Travancore, and also with the Manukuladitya in whose reign Sarvajnatma Muni of Brahmadesam on the River Tamraparni in Tinnevelly, composed his *Samkshepa Sariraka*, as the author himself says. According to me Bhaskara Ravi, king of Kerala began to reign in A. D. 1047. (See my article in *The Indian Antiquary* for January, 1929). Therefore Manukuladitya was alive in (1047+49=)A. D. 1096, on the assumption that the year 49 of the Tirumulikkalam inscription is correct. In his *Samkshepa Sariraka* Sarvajnatman praises god Padmanabha of Trivandrum, and there is a Manukuladityamangalam in Trivandrum taluk, and no other place of that name is known. So this king was perhaps a king of South Travancore.

Plate 23 reverse, and 24 obverse. Endowments for ghee for the god's food. The Udayar or chief of Pallam is one of the donors.

Plates 24 and 25. Ravi Srikantha, king of Venpolinad (see plate 5) gave to Tiruvallavalappan the god of Tiruvalla temple, his land called Kudavur together with the 18 *parishas* or 18 classes of artisans, tradesmen and others (carpenters, blacksmiths, goldsmiths, washermen, garland makers, potters, brassfounders, drummers, palanquin bearers, plantain leaf sellers, salt grocers, oilmongers, etc.) and the bazaar (or bazaars) therein as

a *kilidu* or land subject to the god. Five *snapanas* are to be performed, for which 15 *kalanchus* of gold is allotted. *Snapana* means bathing.

On calculation from the details given in this portion we find that 10 *kanams* make one *kalanchu*.

(This document of Ravi Srikantha is repeated on plates 31 and 32.)

Plate 25. King Kumaran Iyakkan of "Tekkumkur in Venpolinad" gave lands including "Muttar in Venpolinad" for burning a lamp and for offering food to the god. He gave also a silver tray and a necklace of rubies.

Venpolinad was an extensive principality which included the major portion of central and north Travancore. The southern parts of Venpolinad were known as Tekkumkur, meaning the southern portion. King of Venpolinad in this record means the principal king with his capital in the northern portion, now called Vadakkumkur. This name does not occur in the plates. The Vembanad lake in Travancore takes its name from Vempalanad (Venpolinad).

Kandan Kumaran *alias* Maluvakkon (=king of Maluva), ruler of Kilumalainadu (east of Vadakkumkur) made an endowment for having the five kinds of musical instruments (*Panchamahasabda*) played every day at the temple for the three *Sribalis* performed in the morning, at noon, and in the evening. *Pancha mahasabda* or the five great sounds are those of chenda (a kind of drum), timila (another kind), chekandi (another kind), kaithalam (cymbals), and kahalam (trumpet).

Plates 26, 27 and 28. Arrangement is made for supplying oil to the temple regularly throughout the year. The temple at Vamanapuram, perhaps the place about 60 miles to the south of Tiruvalla, is mentioned as under the jurisdiction of the Brahmins of Tiruvalla. (There is another Vamanapuram very close to Tiruvalla).

Endowments are made for the supply of several *tulams* of ghee for the *ayanas* (solstices, and the *vishus* (equinoxes). One *tulam* equals nearly fourteen lbs.

Plates 28 to 30. Arrangements are made for offering food to the eastern and western deities of the temple, Varahappan, Krishna of Tiruvampadi, Ayyappan (or Sasta), the Bhutas, Maha Yakshi and Kuravaran.

An *Aturasala* (hospital) is maintained, perhaps for the Vedic students and the priests residing in the premises of the temple.

350 *nalis* of rice are for Vedic students. That means there were at least 175 students in the Vedic school attached to the temple.

Cummin seed and asafoetida and *payar* (probably the exotic green gram) are mentioned in the list of articles to be supplied. The four *devadasis* or dancing girls attached to the temple are allowed 12 *nalis* of rice.

Plates 30, 31. Provision for offerings of food to the deity as soon as he wakes up, and for gifts of gold on the day he begins to sleep. Mention is made of the seven days' festival immediately following the god's rousing from sleep.

(*Plate 32, missing*).

Plate 33 The last portion of Ravi Srikantha's document on plates 24 and 25 is repeated on the obverse side of this plate.

(*Plate 34*, missing).

Plate 33 reverse and 35 to 39. A long list of lands granted for offerings of food to the god, for feeding Brahmins and Vedic students, for oil, porridge, and for garlands of flowers.

The Nayithiyar (Nair lady) of Moolayil (house), Krishnan Devan of Vilakkilimangalam, Raman Kota Varman Chief of Munjinad, Raman Madevi of the same place, the Adikal (chief) of Vilakkilimangalam, and Kunran Raman a junior prince of Munjinad are some of the chief donors.

Plates 39. 40, 42, 43. List of lands assigned for the pay of the priests, and drummers of the temple.

(*Plate 41*, missing).

Plate 44 reverse. List of lands in Meenachil (about 25 miles away in North Travancore) and Malayikkil (about 80 miles away in South Travancore), belonging to the Tiruvalla temple.

(*Plate 45* and the succeeding plates, missing).

The above set of plates are inscribed in Vatteluttu characters of the 11th—12th century A. D. although it gives us abstracts and even full text copies of earlier documents (most probably on palm-leaf) belonging to the temple. One of the palm-leaf documents has been copied twice in the same hand writing by inadvertence. (See plates 24-25 and 33.

The temple, according to the plates, received rich endowments from the Chera King ruling from Cranganore as well as from the under-kings and the petty chiefs in the region now comprising Travancore and Cochin. Even a Chola King (Vira Chola of the 10th century) figures in the list of royal donors. (See precis of plates 8 to 15). He was a son-in-law of the Chera King of that time.

***

There is another plate of the same size and age as those of the previous set, which bears an inscription in Vatteluttu on one side only. It is palimpsest, the original inscription also being in Vatteluttu. The inscription now visible lays down certain rules of conduct for the pujaris of the temple.

***

There are two other copper-plates in Vatteluttu characters of a much earlier age, preserved in the Muvidattu Mechcheri Potti's house in Tiruvalla. Both of them relate to the affairs of the Tiruvatta Siva Linga temple described in the early portion of Mr. Nambyar's paper. (See page 59 *ante*).

***

The first plate was engraved in the 12th year of the reign of the Kerala King Rajasekhara. Palaeographically it is of the 7th-8th century A. D. It records that at a meeting of the Brahmins of Valappalli grama and the eighteen classes of people (i. e, probably all the non-Brahmin Hindu inhabitants) in Tiruvatta (to whom the temple belonged) held under the hand (i. e, the chairmanship) of Rajasekhara, it was decided (among other things) that those who would cause the daily *bali* ceremony in the Tiruvatta temple to discontinue, should pay to the

king a fine of a hundred *dinaras* (denarii). This mention of the Roman coin denarius is important. So far as I know it is found mentioned in no other inscription in South India. The present inscription is incomplete, and atleast one plate more is required for the full text of it. This is the earlist inscription yet discovered in Kerala, and Tiruvalla grama has the rare honour of possessing it.

***

The other plate was engraved in the 17th year of the reign of the Kerala King Sthanu Ravi (*circa* 880 A. D.), who is well-known to epigraphists and historians as the Perumal in whose reign (in the 5th year) the famous Syrian Christain copper-plates of Quilon were granted to this Tarisa Church there. According to the Tiruvatta plate the Sabha (i. e., the village council) of Tiruvatta and the pujaris of the temple there unanimously arranged the details for the feast to be given at the temple on the Onam day in Chingam (an important festival day in Malabar). The word *palam kasu* (old cash) occurring in the record may refer to the denarius of the above plate, or to an indigenous or Chinese cash.

***

According to Krishnamacharya's list of 108 ancient Vishnu temples famed in the songs of the South Indian Vaishnava saints, there are 13 in the Malayalam country. (See Che. Krishnamacharya's (undated) edition of *Nalayira Prabandham* published by the Sri Vaishnava Sampradaya Library in Tiruvallikkeni, pp 41, 42). They are the following (from South to North).

1. Tiruvanparisaram 2. Tiruvattaru
3. Tiruvanantapuram 4. Tiruchchenkuntur
5. Tiruppuliyur 6. Tiruvanvantur
7. Tiruvallaval 8. Tirukkatittanam
9. Tiruvaranvilai 10. Tirukkatkarai
11. Tirumulikkalam 12. Tirunavay
and 13 Tiruvittuvakkotu.

തിരുപ്പതിസാരം, തിരുവട്ടാർ, തിരുവനന്തപുരം, ചെങ്ങന്നൂർ, പുലൂർ, തിരുവമ്പണ്ടൂർ, തിരുവല്ലാ, തൃക്കൊടിത്താനം, ആറന്മുള, തൃക്കാക്കര, മൂഴിക്കുളം, തിരുനാവായ, and തിരുവിത്തുവക്കോട് are their modern Malayalam names.

Krishnamacharya gives the following traditional details regarding the Tiruvalla image:

திருவல்லவாழ் :—கோலப்பிரான், செல்வத்திருக்கொழுந்து நாச்சியார். சதுரங்க கோலவிமானம். கண்டா கர்ணதீர்த்தம். கிழக்கே திருமுக மண்டலம். நின்ற திருக்கோலம். கண்டா கர்ணனுக்கு ப்ரத்யக்ஷம். திருமங்கையாழ்வார் நம்மாழ்வார் மங்களாசாஸநம்.

(Name of the god: Kolappiran; name of the goddess: Chelva TirukkoluntuNachchiyar; the *vimanam* is of the *chaturanga* type; the tank there is associated with Ghantakarna; the god faces the east; standing posture; the form is that in which Vishnu appeared to Ghantakarna; praises sung by Tirumangai Alvar and Nammalvar).

Chaturanga kola vimana in the above Tamil extract seems to be a technical term for a type of sanctum or vehicle for the god.

Ghantakarna was a devotee of Siva. To avoid even hearing the name of Vishnu he always had small jingling bells attached to his ear lobes. But finally he attained heaven through Vishnu himself.

The song of Tirumangai Alvar (of the eighth century), who is said to have visited the god of the Tiruvalla temple (see p. 7 of the Alvar's songs in the work already referred to) does not unfortunately give us any specific details about the god or the temple. The first of Tirumangai Alvar's ten stanzas on Tiruvalla runs as follows:—

தந்தை தாய் மக்களே சுற்றமென்றுற்றவர்
பற்றிநின்ற
பந்தமார் வாழ்க்கையை நொந்து நீ பழியெனக்
கருதினாயேல்
அந்தமாயாதியாய் ஆதிக்குமாதியாய் ஆயனாய்
மைந்தனார் வல்லவாழ் சொல்லுமாவல்லையாய்
மருவுநெஞ்சே

The latter part of the fourth line (வல்லவாழ்...) is repeated at the end of each of the next eight stanzas also. Vallaval here is Tiruvalla. According to Dr. S. Krishnaswami Aiyangar, *Beginnings of South Indian History*, Tirumangai Alvar lived in the eighth century.

Nammalvar's *Tiruvaymoli* song of an earlier period, on Tiruvalla consists of eleven stanzas, which seem to give us some specific details about the place. Stanzas 2, 10 and 11 of the song refer to the place as a *nakar*, i.e. a town, and stanza 10 speaks of the thousand (i.e. the thousand Brahmin houses or families) of that place (and not three thousand as in local tradition). Stanza 1 mentions the *mallika* or jasmine flowers there. We remember that the old name of Tiruvalla was Mallika Vanam, jasmine grove. The arecanut, laurel, jack, coconut, plantain and other trees of Tiruvalla find mention in the song. The sugar cane and paddy fields of the place, as well as the Vedic chanting and sacrificial smoke there are mentioned in Nammalvar's song. Some of the Alvar's stanzas may now be quoted. Nammalvar flourished in the 6th-7th century (according to Dr. S. Krishnaswami Aiyangar, *Ancient India*).

மானேய் நோக்கு நல்லீர் வைகலும் வினையேன்
மெலிய
வானார் வண்கமுகும் மதுமல்லிகை கமழும்
தேனார் சோலைகள் சூழ் திருவல்லவாழுறையும்
கோனாரை அடியேன் அடிகூடுவதென்றுகொலோ? (1)

குடமலர்க்குழலீர்! துயராட்டியேனை மெலிய
பாடுநல் வேதவொலி பரவைத்திரைபோல் முழங்க
மாடுயர்ந்தோமப்புகை கமழும் தண்திருவல்லவாழ்
நீடுறைகின்ற பிரான்கழல் காண்டுங்கொல்
நிச்சலுமே? (3)

நிச்சலும் தோழிமீர்காள்! எம்மைநீர் நலிந்தென்
செய்தீரோ?
பச்சிலை நீள் கமுகும் பலவும் தெங்கும் வாழைகளும்
மச்சணிமாடங்கள் மீதணவும் தண்திருவல்லவாழ்
நச்சரவினணைமேல் நம்பிரானது நன்னலமே. (4)

Most probably Nammalvar and Tirumangai Alvar must have visited Tiruvalla in the 6th-7th and the eighth centuries respectively, taking the ancient route through the Aramboly pass in the south of Travancore. It is said that Nammalvar's mother belonged to Tiruppatisaram, the southernmost of the thirteen most important Vaishnava localities in the Malayalam country. It is not unreasonable to assume that Nammalvar visited also Tiruppatisaram and the five other Vishnu temples south of Tiruvalla although he has not sung about all of them.

In Nammalvar's days the whole of Malabar must have been a vast jungle with villages here and there connected by means

of rivers and narrow foot paths or cart-ways running through the jungle. The Quilon church copper-plates of the ninth century A. D. mentions waggons. So there must have been cartable paths also in those days. Travelling must have been very difficult and perilous. Yet we find from the present paper a colony of Brahmins and Sudras coming all the way from the Chola country to Tiruvalla. We do not know which route they took. We find also the Kanarese Desi Brahmins coming to Tiruvalla from the Kanarese country. We see Nammalvar, Tirumangai Alvar and some other Vaishnava saints plodding their weary way through the jungles of Malabar, and we can hear them singing songs of devotion as they trudge along amid elephants, tigers, bears, bisons, boars, cobras and other terrible creatures that stand aloof listening to their songs. We can imagine some of those Vaishnava pilgrims meeting on their way Syrian Christian pilgrims to Mylapore, exactly like the Hindus of Malabar in dress, arms and ornaments, hair tuft and caste marks. Both parties greet each other and sitting under a wayside mango tree, go on conversing in their common language, Tamil, on the similarity or difference between their faiths. Buddhist and Jaina pedestrians also arrive by chance from the north or from the south of Malabar, or from Ceylon and join in the discussion. A Jewish, Chinese, Persian, Arab, Tamil, or Syrian Christian Manigramam trader, we can imagine, pause with his waggon for a time listening to the conversation on comparative religion, and then hurry along. Alas those happy days are gone for ever!

The route described in *Unnunili Sandesam* of the fourteenth century and the Sanskrit *Sandesa* of Kerala, is probably the same as the one along which Nammalvar and other pilgrims came to Tiruvalla, and the St. Thomas Syrian Christian pilgrims from Niranam went to Mylapore. Even the Namburi immigrants of the pre-Christian period perhaps used the same route. The kings and chiefs of Kerala must have led their armies in ancient times along the very same route, portions of which are still to be seen.

Tirumangai Alvar's (8th century) description of the god of Tiruvalla is couched in very general terms. Is it because he, being of a low caste, was not allowed to enter the temple? In those days there must have been in Kerala the rigid rules of contact pollution and distance pollution. For in the Quilon church copper-plates of the ninth century there is a reference to such pollution.—T. K. J.

APPENDIX I.

Sri Vallabha Kshetra Mahatmyam.

(Summarized by T. K. Joseph.)

The *Mahatmyam* is a Sanskrit metrical account of the origin of the Maha Vishnu temple in Tiruvalla, comprising (62+58+89+35=)244 slokas in four chapters. All the slokas except the first, which is a laudatory sloka in Sragdhara metre, are in Anushtub metre. A translation of the work in Malayalam slokas is current in Tiruvalla, but the original (which is in the form of a dialogue between Suta and Saunaka) has not yet been published.

The following summary of the original is based on a MS. copy in the library of Rao Bahadur K. V. Rangaswami Aiyangar, Vice-President of the Kerala Society.

The Laudatory Verse.

May Vishnu protect you all, who having been pleased with the devotion of the Namburi lady (of Sankaramangalam house), killed the Asura Toliya and installed the Linga of Siva on the hill (the Tolasseri hill) near the river (in which Vishnu's discus killed Toliya), and even now resides in the great temple of Tiruvalla, along with his Sudarsana (discus.)

Chapter I.

There is in Kerala the river Nila (Ponnany river)[1] with the temple of Tirunavay and Tiruvilvamala to the north and south of it. Five *yojanas* to the south of that river there is the celebrated Siva temple of Rushabhadri (Trichur in Cochin). Thirty *yojanas* to the south of it is a *grama* (or Brahmin village) called Tiruvalla. In that village lived a very devout Namburi widow. She had no children, and so she was regularly observing fast on all *Ekadasi* days (eleventh day of the moon) and entertaining Brahmins on the following morning with one-half of the food offered by her to Vishnu.

Chapter II

But the inhabitants of Tiruvalla fled from the place one by one out of dread of the Asura Toliya, and finally no Brahmin came one day to be entertained by the venerable widow of Sankaramangalam. She was extremely sorry. Immediatey Vishnu himself appeared as her guest in the form of a young Namburi, who gave out his name as Vasudeva. In spite of the lady's remonstrances he went to bathe in the Vishaghana river (Manimala River) close by and encountered Toliya in that river. In the struggle that ensued Toliya was worsted and he dived down into the depths of it followed by the discus of Vishnu, who then returned to the lady's house after having made Brahma offer *pushpanjali* (worship with flowers) to the great Linga set up by Toliya on the bank of the river and regularly worshipped by him.

The devout lady set before the young Vasudevan Namburi food offered by her that morning to Vishnu. Immediately the Rishi Durvasas and four of his disciples appeared before the guest, who divided the food among the new Brahmin guests without

1. *Kerala Kshetra Mahatmyam* (in Sanskrit), Trichur, 1104 M. E., pp. 19—23, gives an old description of the River Nila or Bharatappula, the Vishnu temple on its northern bank, and the Siva and Brahma temples on the southern bank. Temples of Brahma are very rare in India. The ancient Vedic College of Tirunavay is near the Brahma temple.—T. K. J.

tasting it himself. Lakshmi herself appeared before the five guests and served *amlan* (sour curry called *truppuli* in Malayalam) prepared by her. The poor widow stood aghast for a moment and enquired of the young man who he really was. "Neither father nor mother have I", said the wonderful youth, "nor do I belong to any particular place. Everything is possible for me; what can I do for you?" "Be my son" was the lady's request, and young Vasudeva agreed. She then fell on the ground saying, "Vasudevatvamevadya gatih",[2] and was absorbed into Vishnu's from.

Chapter III.

Toliya and the discus of Vishnu fought in the depths of the Vishaghana river and in his despair he devoured the weapon, which immediately made short work of him and returned to the young Vasudeva's hand. Having regard to all the miracles that took place there, Durvasas entreated Vasudeva to stay in Tiruvalla itself. Vishnu consented, saying "I am bound to stay here as I have already become the Sankaramangalam ady's son." "There is an image of mine", he added "made by Visvakarma for Satyaki Since the time of Satyaki's death Garuda has been keeping it safe in the depths of a river. Bring that image by the agency of Brahmins and set it up here. Give half the food offered to me to the Brahmins, and you yourself put everything in order here."

Vishnu then commanded his Sudarsana discus to remain there, facing the west, to guard his temple, and set it up in Mallikavana. Immediately he disappeared from the presence of Durvasas. The *grama* was thence-forward known as Chakrapuram.

The then king was Kulasekhara[3] and his queen was called Vallabha. One night Garuda appeared to her as a Brahmin at the instance of Durvasas and asked her to request her husband to set up in Chakrapuram the image of Vishnu that some Brahmins would bring to the palace the following day from Prabhasa tirtha (holy water) where Garuda had been keeping it safe. The very same night Garuda in the form of an ascetic asked the Brahmins of the Tulu country one by one in a dream to take to Kulasekhara the following day the image of Vishnu treasured in the depth called Bhadra in the river Netravati. Next morning the Tulu Brahmins dived for the image but failed to discover it until at last Garuda himself in the guise of an aged Brahmin came and lifted up the image in no time from the depth of the river. The Tulus were wonderstruck and recognising him to

2. "Vasudevatvamevadya gatih" is a double entendre. One meaning is, O Vasudeva Primeval Being, thou art *(my)* refuge. The other is, I now become Vasudeva himself.—T. K. J.

3. Kulasekhara, like Cheraman Perumal, is not a proper name. We do not know whether the proper name of the Chera King who set up the image in Tiruvalla was Vira Kerala as recorded in the appendix to the next article. That is believed to have been the name of the first Perumal or Chera King, and the kings of Cochin who claim to be the direct descendants of that Perumal use it even now as part of their title Gangadhara Vira Kerala Tirukkoviladh[illegible]. It may be that tradition, which generally makes a mess of ancient events and celeb[illegible]es, assigned the setting up of the image to the very first Perumal from whom Kerala is said to have derived its name.—T. K.

be none other than Garuda himself resolved to set up his image also in Chakrapuram close to Vishnu's.

They took the image immediately to King Kulasekhara who had been waiting for it. He and his councillors set off without delay along with loads of money on pack-oxen and caused the image to be set up in Chakrapuram by the Tulu Brahmins, whom he declared to be noble and appointed pujaris of the image. The kings of his line were made the protectors of the temple and the Brahmins of the locality were appointed trustees. The vast riches of the widow of Sankaramangalam was set apart for the performance of special puja to Vishnu on Dvadasi days.

Angadevas or attendant deities also were installed in the sanctum and outside as follows :—

1. Garuda on the flagstaff in front. (See plate opposite p. 68).
2. Lakshmi in the temple at Vishatiram (not identified).
3. Varahamurti inside the outer sanctum (called the second prasada).
4. Dakshinamurti in the south.
5. Vishnu in the north-west, in the north-western portion of the *nalampalam*.
6. Saligramas in large numbers.
7. Vishwaksena in the north-east.
8. Sasta and Ganapati, outside in the south (in the fifth prasada).
9. Bhumi, the Earth goddess in the south-west.
10. Lakshmi, outside, in the north-west.
11. The holy Patravanam tank sanctified by many saligramas, in the north-east.

Durvasas himself in invisible form looks after all the affairs of the temple.

After having arranged all these and given munificent gifts of land for the daily, monthly and yearly pujas of the god. King Kulasekhara returned with his wife Vallabha to his own city. Chakrapuram thereafter came to be known as Sri Vallabha Grama because Sri Vallabha (Lakshmi's husband) took up his abode there.

Chapter IV.

List of various kinds of offerings to be given to the god to please him and to acquire merit. Quotes the instance of the wicked Brahmin Durdama who was received into Vishnu's heaven because he called his wife *Vallabhe* (O my darling) at the last moment (and thus chanced to utter a portion of the name Sri-Vallabha of the god of Tiruvalla temple).

EXTRACTS.

മംഗളം

പായാദേവശ്ചക്രപാണിർ ദ്വിജവരഗൃഹിണീ
ഭക്തിഭാരാതിഹൃഷ്ടഃ
ശ്രീചക്രൈകേന ഹത്വാ ദിതിജമസുഹൃദം
തോലിയാഖ്യം മഹാന്തം,
കൃത്വാ തത്രാര മല്ലാ മുപതടിനി മഹാ
ദേവലിംഗപ്രതിഷ്ഠാം
ഭൂയശ്ചക്രേണ സാർദ്ധം സപദി വസതി യഃ
വല്ലഭക്ഷേത്രമുഖ്യേ.

ശൌനകഃ—

സൂത ജീവ ചിരം സാധോ,
വദ നോ വദതാം വര,
വല്ലഭക്ഷേത്രമാഹാത്മ്യം
യേന സന്തുഷ്യതേ ഹരിഃ

* * * *

ഏവം തേ മുനിശാർദ്ദൂല,
ലേശതോ ഭണിതം മയാ,
വല്ലഭക്ഷേത്ര മാഹാത്മ്യം
വാസുദേവപ്രിയംകരം
യ ഏതച്ഛൃണുയാദ്വാപി
കീർത്തയേദ്വാ സമാഹിതഃ,
പ്രസീദത്യസ്യ ഭഗവാൻ
വാസുദേവഃ കൃപാനിധിഃ

ഇതി ശ്രീവല്ലഭക്ഷേത്രമാഹാത്മ്യേ
ചതുർത്ഥോദ്ധ്യായഃ.
സമാപ്തം ച ക്ഷേത്രമാഹാത്മ്യം.
ഓം നമോ ഭഗവതേ ശ്രീവാസുദേവാത്മക
ശ്രീമൽ ശ്രീവല്ലഭായ.
ശുഭം.

Transliteration.

Mangalam

Payadvaschakrapanir dvijavara gruhini
bhaktibharati hrushta-
Schakrenaikena hatva ditijamasuhrudam
toliyakhyam mahantam,
Krutva tatraramadra vupi tatini maha
deva linga pratishtham
Bhuyaschakrena sardham sapadi vasati yo
vallabha kshetra mukye.

Saunakah—

Suta jiva chiram sadho,
Vada no vadatam vara,
Vallabha kshetra mahatmyam
Yena santushyate harih.

* * *

Evam te munisardula,
Lesato bhanitam maya
Vallabha kshetra mahatmyam
Vasudeva priyamkaram.
Ya etachchhrunuyad vapi
Kirtayed va samahitah.
Prasidatyasya bhagavan
Vasudevah krupanidhih.

Iti Sri Vallabha Kshetra Mahatmye
chaturthodhyayah.
Samaptam cha Kshetra Mahatmyam.
Om namo bhagavate Sri Vasudevatmaka
Srimat Sri Vallabhaya.
Subham.

—T. K. J.

APPENDIX II.

The trustees of the Maha Vishnu temple at Tiruvalla transfer the management of the affairs of that temple, the lands and slaves belonging to it and the temples subordinate to it to Martanda Varma, king of Travancore, on 20th Medam, 925 M E.

(൨൬)

തിരുവല്ലാ അടിയന്തിരയോഗത്തിങ്കൽ നിന്ന് ഉഷ്പ്പ സ്വത്രപാത്തിങ്കൽ ശ്രീപണ്ടാരക്കാര്യത്തും ചെമ്പ്ലാർകൾക്ക ശക്തിമുഖം എഴുതിത്തന്ന വകക്ക അനുവ്വ.

൯൨൫ മാണ്ട മേടമാസം ൨൦ നു.

വൃശ്ചികശനി മീനാവ്യാഴം നിന്ന കൊല്ലം ൯൨൫ മാണ്ട മേടമാസം ൨൦ നു ബുധനാഴ്ചയും തിരുവോണവും അപരപക്ഷത്തു അഷ്ടമിയും ഇന്നാൾ തിരുവല്ലാ അടിയന്തിരയോഗത്തിങ്കൽ നിന്നും ഉഷ്പ്പ സ്വത്രപാത്തിൽ ശ്രീപണ്ടാരക്കാര്യത്തും ചെമ്പ്ലാർകൾ ഒയ്യ ഉഷ്പ്പ ശ്രീലേഖ ശക്തിമുഖം എഴുതിക്കൊടുത്ത പരിശാവിതു:

ടി ക്ഷേത്രത്തിങ്കൽ ശ്രീപണ്ടാരവകയായിട്ടുള്ള കിഴക്കേനടയും പടിഞ്ഞാറേനടയും പ്രമാണിച്ചുള്ള ദേശങ്ങളും വസ്തുക്കളും കല്പനരക്ഷാഭോഗം വസ്തുക്കളും ആളടിയാരും ടി ക്ഷേത്രത്തിൽ കീഴായിട്ടു രക്ഷിച്ചു പോരുന്ന ക്ഷേത്രങ്ങളും മററും എല്പ്പെട്ടതും അന്വേഷിച്ചു നിർമ്മാല്യം തുടങ്ങി ഉത്സവത്തോളമുള്ള നിത്യനിയമങ്ങളും വിശേഷാൽ

വേണ്ട ചെലവപ്പുകളും നടത്തത്തക്കവണ്ണവും അടിയന്തിര യോഗത്തിങ്കലും നിത്യകാൎയ്യയോഗത്തിങ്കലും കൂടിയിരുന്നു കൂടിക്കാൎയ്യം ചെയ്തുകൊണ്ടു നടത്തത്തക്കവണ്ണവും നീട്ടും കൊടുത്തു പാട്ടോലിയെ കല്പിച്ചു, ടി പാട്ടോലിയെക്കൊണ്ടു ടി ക്ഷേത്രത്തിങ്കൽ ദേശവഴിയിലെ മുതലെടുപ്പിന്നു തിരുവടയാളംചാൎത്തി വരുന്ന കരണങ്ങളും തലക്കുറി അനുസരിച്ചു കാലംതോറും ഉള്ള കറികളും ദേശവഴിയിലെ പിള്ളമാരെക്കൊണ്ടു എഴുതിച്ചു എഴുത്തും ഇടുവിച്ചു മുതൽ എടുക്കത്തക്കവണ്ണം അതുകളെയും തീൎക്കി, ടി ആളുകളെക്കൊണ്ടു പൂജയും അടിയന്തിരങ്ങളും നടത്തിച്ചു, ആണ്ടുതോറുമുള്ള മുതൽ ചെലവിന്റെ കണക്കും അടിയന്തിരയോഗത്തിങ്കൽ കൂടിയിരുന്നു കേൾപ്പിച്ചു, വരിയോലപ്പടിയുള്ള ഉടമകളും കൊടുപ്പിച്ചു, ഇരുകണക്കുംപടിയുള്ള പ്രവൃത്തികളും ചെയ്യിച്ചു, മറ്റും വേണ്ട കാൎയ്യങ്ങളും നടത്തിച്ചു [illegible] താരമേ നടന്നുകൊള്ളുമാറു കല്പിച്ചു തൃപ്പാദ്ദ്യ മൂപ്പിലേക്ക ശക്തിമുഖം എഴുതിക്കൊടുത്ത മൂന്നുഗ്രഹത്തിലെവരുംകൂടെ (ഒപ്പ്). ഈ ശക്തിമുഖം കയ്യെഴുതിയ മണ്ണൽവട്ടത്തു ശക്തി നാരായണൻ.

This document was executed perhaps after the annexation by Martanda Varma of the Tekkumkur territory in which the above temples were situated. The ola bearing the above document was produced by the Travancore Government in Civil Case No. 237 of 1087 M. E. before the Zilla Court at Alleppey in Travancore at the instance of the trustees of the Tiruvalla temple, who were the plaintiffs in the suit. Until the recent reorganisation of the Travancore temples, the daily accounts of the temple used to be read out in the presence of the god there after the night pujas and worship, by an officer called Sri Bhandara Pillai, before a meeting of the local trustees. The annual reading of accounts took place on the Vishu (equinox) day in Medam.

—V. R. N.

APPENDIX III.

Agreement dated 27th Meenam, 895 M.E. (A. D. 1720) among 'The Three Houses' of Tiruvalla to the effect that the Bhattatiri of Parampur Kulikkad house and the Bhattatiri of Mulamana house be not allowed to do puja in the temples belonging to the others in Tiruvalla, and in the temples of Valappalli and Mannar, as a penalty for their offences (specified in the document), until a decision is given by four Brahmin arbitrators from outside.

കൊല്ലം ൮൯൫ മാണ്ടു മീനഞായറ ൨൭ ന വെള്ളിയാഴ്ചയും പൂരാടത്തിയും അപരപക്ഷത്തു ത്രയോദശിയും: ഇന്നാളാൽ എഴുതിയ പടിയോലക്കാൎയ്യമാവിതു.

മുൻ മൂന്നുഗ്രഹവും, അഷ്ടഗ്രഹവും, അന്യഗ്രഹവും കൂടി ഞാതികാൎയ്യം ഒന്നായിട്ടുകൂടി ചെല്ലുന്നേടത്ത, വടക്കേടത്തു കഴിക്കാട്ടിന്റെ അവിടത്തെ കൈക്കൊട്ടിന്ന പറമ്പൂർ കഴിക്കാട്ടവരും കൊരമങ്ങലവും മങ്ങലശ്ശേരിയുംകൂടെ ദോഷമൊള്ളവരെ ബോധിപ്പിക്കാതെ കൈക്കൊട്ടുകകൊണ്ടു ദോഷമുള്ളവരുടെ ക്ഷേത്രങ്ങളിലും തറവാട്ടുകളിലും അവരെ വൎജ്ജിക്കകൊണ്ടും കൈക്കൊട്ടുകകൊണ്ടും ബോധിപ്പിച്ചു, കീഴമരിയാദയല്ല, തങ്ങളിലും ചെന്നുകൊള്ളുമാറന്ന പറഞ്ഞു വച്ചതിന്റെശേഷം അവ്വണ്ണം ബോദ്ധ്യപ്പെടുകൊണ്ടും, പറമ്പൂരെ ശുദ്ധഭോജനം ബോധിയാതെ ചെയ്തുകൊണ്ടും, ഒന്നായിരുന്നതിൽ, ഇരുനല്ലൂരടെയും, തലമനയടെയും, മമ്പുഴയടെയും ഉത്തമസ്ഥാനത്തിന്നും, തന്ത്രത്തിന്നും, തോലെശ്ശേരിമുക്കാൽ വട്ടത്ത അവരെ ബോധിയാതെ കാൎയ്യങ്ങൾ പലതും നടക്കകൊണ്ടും, അവരു തങ്ങൾ ചെയ്യേണ്ടുന്ന സംക്രാന്തിപൂജയും ധാരയുംകഴിക്കകൊണ്ടും, മറ്റൊരുവിഷയം ബോധിയാതെ ശുദ്ധിചെയ്തുകൊണ്ടും, ആയ്തുകൊണ്ടു ചേൎക്കത്തക്കവണ്ണം പുറമെ നിന്ന നാലു ബ്രാഹ്മണരെ എത്തിച്ചു ബോധിപ്പിച്ചു കഴിക്കേ[illegible]ന്നത കഴിഞ്ഞ വരുമൊളത്തിന്ന പറമ്പൂരെയ്ക്കു കഴിക്കാട്ടവരെയും മൊളമനെയും ദോഷമുള്ളവരുടെ ക്ഷേത്രങ്ങളിൽ പൂജിക്കാതെ ഇരിക്കുമാറും, അവ്വണ്ണം തന്നെ മന്നാറ്റും വാഴപ്പള്ളിയിലും ചെന്നുകൊള്ളുമാറും വച്ചു മൂന്നു ഗ്രഹത്തിലൊള്ളവരുംകൂടി നിരൂപിച്ചു പടിയോലയും എഴുതിവ

ച്ചിത. ഇതിലൊരുത്തര ഇതിനു നീക്കം വരുത്തിയാൽ ശേഷം ഞാതികളുടെ അടുക്കൽ ചെയ്യുന്നപൊലെ ഉ[illegible] ത്വുംചെയ്തു കൂടിനടന്നുകൊള്ളുമാറും കല്പിച്ചതെന്നു, ഇ[illegible] ടിയൊല കൈഎഴുതിയ ഇളമൺ ചെന്നൻ കിരിട്ടൻ [illegible] എഴുത്തു. ഇതു പെർപ്പു എന്നറിക.

Notes.

മൂന്നുഗ്രാമം : the three Potti Namburi Brahmin houses of Ilaman, Melchcheri, and Vilakkilimangalam. The heads of these houses were the three chiefs of Tiruvalla who exercised authority over the grama until their power was considerably curtailed by Martanda Varma. See Appendix II. Stories about the former glory and prowess of the Three Houses are current in the Tiruvalla grama. The two most ancient of the copper-plate documents from Tiruvalla (see summary *supra*) belong to one of these three, the Melchcheri house. One of the documents, the Rajasekhara copper-plate, is in fact the most ancient yet discovered in Malabar.

അഷ്ടഗ്രാമം : perhaps eight of the fourteen families of Tiruvalla Desi Brahmins, who came originally from three gramas in the Kanarese country.

അന്യഗ്രാമം : perhaps the remaining six families, who are said to be particularly connected with the Chengunnur grama, close to Tiruvalla.

മൂലമന : Mulamana, usually called Mulavana. The head of this Namburi family is the hereditary *Parikarmi* or assistant to the Tantri (high priest) of the Maha Vishnu temple in Tiruvalla.

കഴിക്കൊട് : The Bhattatiri of this house is the hereditary *Tantri* (high priest) of the above temple. The earliest *Tantris* of that temple are said to have belonged to another Namburi family (the Tarananallur family) although the extract from the chronicle appended to the next article on Vira Kerala has recorded otherwise.

തട്ടക്കൊട്ടു : clapping hands for excommunicating a person. This is a peculiar custom observed by the Namburis of Malabar.

ശുദ്ധഭോജനം : dining at the house of a Namburi by others of his caste after the delinquent member of the house has been excommunicated by clapping hands.

പടിയൊല : rule of conduct or procedure.

ഉത്തരംചെയ്ക : to answer, to reply, to a charge.

പെർപ്പ് : a copy.

The original of the above *padiyola* is in Arya Eluttu characters of the square variety written on talipot palm leaves. This and the next document have been accurately transcribed for me by their owner Mr. T. G. Achyutan Namburi, of Ottassekharamangalam in South Travancore. He is a member of the Ilaman family one of 'The Three Houses' of chiefs in Tiruvalla.

—T. K. J.

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APPENDIX IV.

Agreement dated 20th Idavam 896 M. E. (A. D. 1721) among the three, eight and other Brahmin houses of Tiruvalla to the effect that if the excommunication and inter-dining at Tarayil Kulikkad house be done without their knowledge, all the various branches of the Kulikkad family, and two branches of the Mulamana family, and the Sankaramangalam family should be debarred from worshipping at the temples belonging to the three, eight and other houses.

കൊല്ലം ൮൱൯൰൬ മാണ്ടു ഇടവഞായറു ൨൰ നു വ്യാഴാഴ്ചയും പുണർതവും പൂർവപക്ഷത്തു ദ്വിതീയയും ഇന്നാളാൽ തിരുവെല്ലാഗ്രാമത്തിൽ മൂന്നുഗ്രഹത്തിലെവരും അഷ്ടഗ്രഹത്തിലെവരും അന്യഗ്രഹത്തിലെവരും കൂടെ പെരിങ്ങര മുക്കാൽവട്ടത്തു പടിഞ്ഞാറെ അമ്പലത്തിൽ ഇരുന്നു കല്പിച്ചു എഴുതിയ ഐകമത്യ ഓലക്കരണമാവിതു.

തെക്കെടത്തു കുഴിക്കാട്ടുനിന്നും തറയിൽകുഴിക്കാട്ടു പൂക്കുഴിക്കാട്ട പാലക്കീഴ നമ്പിയെ അതിക്രമിച്ചു ബ്രഹ്മഹത്തിയും അർത്ഥഹത്തിയും ചെയ്യുന്നു കൈക്കൊട്ടും ശുദ്ധഭോജനവും ചെയ്യുമാറും കല്പിച്ചു, തിരുവല്ലാസ്സമുദായത്തൊടും മൂന്നുഗ്രഹത്തിലെവരൊടും അഷ്ടഗ്രഹത്തിലെ അവരൊടും അന്യഗ്രഹത്തിലെ അവരൊടും പറയുമ്പോൾ, തലമനെയും മറ്റു ഏഴരും ഇജ്ജനത്തൊട സമതികാര്യം ചെയ്യുപൊലെ ചെയ്തിട്ടിച്ചുംകൊണ്ടെ കൈക്കൊട്ടും ശുദ്ധഭോജനവും കഴിപ്പിച്ചുകൊള്ളുമാറും, ഇത എന്നിയെ തിരുവെല്ലാസ്സമുദായത്തൊടും മൂന്നുഗ്രഹത്തിലെഅവരൊടും അഷ്ടഗ്രഹത്തിലെ അവരൊടും അന്യഗ്രഹത്തിലെ അവരൊടും ബോധിപ്പിയാതെ കൈക്കൊട്ടും ശുദ്ധഭോജനവും ചെയ്യുന്നുവെങ്കിൽ, തെക്കെടത്തു കുഴിക്കാട്ടെയും വടക്കെടത്തു കുഴിക്കാട്ടെയും തറയിൽകുഴിക്കാട്ടെയും ചെറുനാട്ടു കുഴിക്കാട്ടു നമ്പിയന്നിയെയും ഉള്ള അവരെയും കിഴക്കെ മുളമനയെയും പടിഞ്ഞാറെ മുളമനയെയും ശങ്കരമങ്ങലത്തെയും തിരുവല്ലാമതിലകത്തും മറ്റും മൂന്നുഗ്രഹത്തിലെ അവരുടെയും അഷ്ടഗ്രഹത്തിലെ അവരുടെയും അന്യഗ്രഹത്തിലെ അവരുടെയും ഉള്ള മുക്കാൽവട്ടങ്ങളിൽ അകത്തു പൂവച്ചു ഒരു ക്രിയ ചെയ്യിപ്പിക്കായുമാറും കല്പിച്ച ഐകമത്യ ഓലയും എഴുതി വെച്ചിത.

ഐകമത്യ ഓല കൈഎഴുതിയ മെച്ചേരി നാരായണൻ ചൂവാമി നാരായണൻ. അമ്പലത്തുങ്കൽ നിന്ന വാതുക്കോട്ടില്ലമണ്ണിന്റെ പക്കൽ വച്ചിരിന്നറിക ഇതുപെപ്പ്.

Notes.

മൂന്നുഗ്രഹം, അഷ്ടഗ്രഹം, അന്യഗ്രഹം, See notes in Appendix III.

മുക്കാൽവട്ടം : temple.

സമുദായം : an official representing the Brahmins of Tiruvalla.

ഇത എന്നിയെ : without doing so, on the contrary.

ബോധിപ്പിയാതെ : without satisfying.

എന്നിയെയും ഉള്ളവർ : and the others.

മതിലകം : temple and premises within the four outer walls enclosing the *pancha-prasada* or the five courts.

ഒരു ക്രിയ ചെയ്യിക്കായുമാറ് : so that no ceremony is performed.

—T. K. J.

APPENDIX V.

(Dated 2nd Kanni, 921 M. E.=1745 A. D.)

Certain branches of the Ilaman Namburi family in Tiruvalla transfer their rights over the Tiruvalla Maha Vishnu temple, the Peringara temple, as well as the Malayikk... and other temples to the Tamarakkulam Namburi house in Kadayal desam, in the Kaliyal pakuti of the Vilavangode taluk in South Travancore.

തിരുവല്ലാ കൊതറകാട്ടില്ലമൺ തറവാട്ടിലെയും ചൊറുള്ളമണ്ണ തറവാട്ടിലെയും, തിരുവല്ലാ ക്ഷേത്രത്തിലെയും പെരിങ്ങര ശ്രീകോവിലിലെയും മലയിക്കീഴ ഇടപെട്ട ക്ഷേത്രങ്ങളിലെയും ഊരാണ്മസംബന്ധമായുള്ള എപ്പേർപ്പെട്ടതിനും കൂടെ, പാക്കൊട്ടില്ലമണ്ണും പഴയടത്തില്ലമണ്ണും കൂടെ താമ

രക്കളത്തിനു സാക്ഷിക്കറി തന്നതിനു അനുവ്വ എഴുതിയതെ ന്നറിക.

കൊല്ലം ൯൨൫ മാണ്ടു കന്നി ഞായറ്റ ൨ ചെന്ന ചൊവ്വാഴ്ചയും അശ്വതിയും അപരപക്ഷത്തു തൃതീയയും ഇന്നാളാൽ എഴുതിയ സാക്ഷിയോലക്കാര്യമാവിതു.

കൊതറകാട്ടിളമൺ രവാട്ടിലെയ്യും ചൊമാഇളമൺ [illegible]ട്ടിലെയ്യും മറ്റും ഇടന [illegible] വാട്ടകളിലെയ്യും, തിരുവല്ലാ ക്ഷേത്രത്തിലെയും പെരിങ്ങര തൃക്കൊവിലിലെയും മലയിക്കീഴ ഇടപെട്ട ക്ഷേത്രങ്ങൾക്കും മറ്റും ഊരാന്മ ഉള്ള ക്ഷേത്രങ്ങളിലെയും ഊരാന്മ സംബന്ധങ്ങൾക്കും ഇത്തറവാട്ടുകളിൽ ഉള്ള അവകാശങ്ങൾ എപ്പെർപ്പെട്ടതിന്നും വസ്തുകൃത്യങ്ങൾക്കും സൊമ്മുകരണകാര്യങ്ങൾക്കും അവകാശിയായി ആചന്ദ്രതാരമെ സന്തതിപ്രവെശമെ അനുഭവിച്ചുകൊള്ളുമാറും കല്പിച്ചു, അടക്കം സംരക്ഷിക്കാണെവും വ[illegible] കൊണ്ടു സാക്ഷിക്കറിയും എഴുതിക്കൊടുത്താർ ഇളമൺ കിരുട്ടൻ കിരുട്ടനും നാരായണച്ചുവാമി കിരുട്ടനുംകൂടെ, സാക്ഷിഭംഗമായ താമരക്കുളത്തു കിരിയൻ കിരിയനെയും അനന്തിരവരെയുംകൂടെ. ഇമ്മാക്കമെ ഇപ്പരിശെ ആചന്ദ്രതാരമെ സന്തതിപ്രവെശമെ അനുഭവിച്ചുകൊള്ളുമാറും കല്പിച്ചു, സാക്ഷിയോലയും എഴുതിച്ചുകൊണ്ടാർ കിരിയൻ കിരിയനും അനന്തിരവരുംകൂടെ ഇമ്മാക്കമെ കിരുട്ടൻ കിരുട്ടനും നാരായണച്ചുവാമി കിരുട്ടനോടുംകൂടെ.

ഇമ്മാക്കമെ കല്പിച്ചമയ്ക്കു ഇതിന്നറിയും സാക്ഷി ഇളമൺ തമ്പാൻ [illegible]ച്ചുതനും, തെവൻ നാരായണനും, നാരായണമംഗലത്തു കട്ടൂർ നാരായണനും, മെച്ചെരി ചങ്കരൻ തെവനും. ഇവരുകളറിയെ ഇസ്സാക്ഷിയോല കൈഎഴുതിയ പായിക്കാട്ടു നാരായണൻ ഇരവിയും നാറാണത്തു നാരായണൻ ഗൊവിന്ദനുംകൂടെ കൈഎഴുത്തു.

—(o)—

This document also was received from Mr. T. G. Achyutan Namburi.

വസ്തുകൃത്യങ്ങൾ : affairs of the landed properties.

സൊമ്മ് : wealth. This is a form of the Sanskrit word *swam* found in Devaswam (god's property) and Brahmaswam (Brahmin's property). Swathu is the more familiar Malayalam form of *swam*. In old Malabar inscriptions *tommu* is the regular form.

കരണം : law deed.

സന്തതിപ്രവേശമെ : so as to descend to posterity.

അടക്കം : appertaining, relating to.

കിരിയനെയും അനന്തിരവരെയും കൂടെ must be കിരിയനും അനന്തരവർക്കും കൂടെ.

കല്പിച്ചമെ is the noun form of കല്പിച്ചു.

കൈ എഴുത്ത് : signature.

—T. K. J.

Vira Kerala Chakravartti.

(By K. N. Daniel).

We read in the Kottayam Plate of Vira Raghava Chakravatti as follows:—

> "Sri pupala narapati Sri Vira Kerala Sakkravartti atiyayi muramuraiye pala-nurayirattantu chenkol natattayininta Sri Vira Raghava Sakkravarttikku"...

> "ശ്രീ പൂപാല നരപതി ശ്രീവീരകേരള ശക്രവത്തി അ തിയായി മുറമുറൈയെ പലനൂറായിരത്താണ്ടു ചെ ങ്കോൽ നടത്തായിനിന്റ ശ്രീ വീരരാഘവ ശക്ര വത്തിക്കു"......

Translation.

Emperor Sri Vira Raghava of the race that has been wielding the sceptre for several hundred thousands of years in regular succession beginning from Sri Vira Kerala Sakaravartti, the King of Kings.

Mr. Venkaya, the late Epigraphist for India, suggested that Vira Kerala Chakravartti might be Jayasimha *alias* Vira Kerala Varmán, a king of Venad, because no other record which makes mention of the Cheraman Perumal Vira Kerala Chakravartti, was known to historians.

I discovered this name in a grantha of cadjan leaves (see Appendix) kept at Kuzhikkattu Madom in Tiruvalla, a very prominent Namburi Brahmin house, where a vast number of granthas are preserved. This grantha is only two or three centuries old, and the language also is not archaic. But it is likely that whenever a grantha was copied the scribes would bring the language up-to-date and make some additions.

This grantha says that during the days of the Cheraman Perumal, Vira Kerala Chakravartti, the temple at Tiruvalla was dedicated. Nobody will contend that this grantha is altogether spurious. If it be, however, spurious, how did the owner of the grantha get at the name Vira Kerala Chakravartti? No record other than the copper-plate named above, has hitherto been known where we find this name, while this copper-plate was left unrecognised among the Portuguese records from the sixteenth to the nineteenth century. After it was recovered, it was kept at Kottayam, and there were very few people then who could read and understand it. So there was not the least chance of its being known to Kulikkattu Bhattatiri, and yet the name is given in this grantha exactly as it is in the copper-plate, "Vira Kerala Sakravartti" not even Vira Keralan or Vira Kerala Perumal. We, therefore come to the conclusion that the temple at Tiruvalla was dedicated during the days of this Vira Kerala Chakravartti. The date of its dedication is given in a chronogram "Cheramanpataka[illegible]" i. e., 1,111,526th day after the beginning of the Kali age, which falls (on Sunday, 14th Idavam) in the year 59 B. C. A Hindu image can be dedicated only on

special auspicious days, and there are several requirements to be fulfilled for a day to be auspicious :—

1. It should be during *Uttarayanam.*

2. It should not be on a Saturday or a Tuesday.

3. It should be during the bright fortnight.

4. Of the 27 asterisms only sixteen (1st, 4th, 5th, 7th, 8th, 10th, 12th, 13th, 14th, 15th, 17th, 21st, 22nd, 23rd, 26th, 27th) are auspicious.

5. The above named auspicious asterisms will become inauspicious by the following circumstances.

(a) An auspicious one will become inauspicious by the presence of any of the following "sinners" Sun, Mars, Jupiter, Saturn and Rahu.

(b) Each asterism has certain asterisms as companions, e. g., *uttirattati* the asterism of the day under consideration has five companions (2nd, 8th, 11th, 17th and 20th). If the Sun or Mars or Jupiter or Saturn stands in any of these asterisms, its companion *uttiratati* will become inauspicious.

(See *Muhurtapadavi* published by Bharata Vilasam Press, pp 1, 2. 197, 198).

Under these rules it is very difficult to find an auspicious day for the dedication of an image. But this particular day fulfills all the requirements, Now an astronomer should spend no inconsiderable time and energy in order to find out an auspicious day in the distant past. Kulikkattu Bhattatiri or his predecessors had nothing to gain by forging such a document. He was not publishing it to the world. Simply because I asked him about the dedication of the Tiruvalla temple he brought out this grantha, and was not in the least interested in making it known to others. We should also bear in mind that Malayala Brahmins are reputed for their honesty, and cheating is, as a rule, unknown among them.

The grantha of Kulikkattu Madom, therefore, affords us a very strong piece of presumptive evidence to show that Vira Kerala Chakravartti lived during the middle of the first century B. C.

This grantha further says that after two years on the 19th Medam, a Thursday, 15th asterism, and the 12th *tithi*, Garuda a minor idol, was set up. Here everything except the week day is wrong. It is the 19th asterism, an inauspicious one, instead of the 15th. This mistake must be due to the copyist. The figure two (of "after two years") must be a clerical error of the copyist. The week day must have been set right by somebody because it is very easy business This mistake is a further proof of the genuineness of the chronogram "Cheramanpataka." If it were a forgery, they would have made the above date also correct. Further, this grantha, after recounting the circumstances in which the chief idol was dedicated and giving the date of its dedication in the "chronogram" *Cheramanpatakata*, says :—"I write below the horoscope of the date of dedication of

the god at Tiruvalla, written by Cheruvalli Kulikkatu." Here follow (after some preliminary remarks) in chronograms the longitudes of—

1. The Sun: chakrabhrtpujya.
2. The Moon: himamsupujyoyam
3. Jupiter: sanantakanta.
4. Mars: yoginamya.
5. Mercury: dharanipriya.
6. Venus: kshamadharitri.
7. Saturn: samartharudra.
8. Rahu: munidhiro namya.
9. Ketu: dhanuradharavan.

Cheruvalli Kulikkattu Namburi who is said to have calculated these longitudes is not known and must have lived some centuries back. These statements are given as an addition. This too is a proof of the genuineness of the above grantha.

As for the minor idol's dedication one could have found out the date if no correction were made in the data. Now we do not know whether it was the date of the month or the week day that was corrected.

—K. N. D.

APPENDIX.

തിരുവല്ലാവാഴമതിലകത്തെ തിരുവുടമ്പു വിശേഷകർമ്മാവു ദേവതതിന്നിർമ്മിക്കുന്നപ്പോൾ സാത്വികയുടെ പ്രാർത്ഥനയാൽ വിശേഷകർമ്മാവു നിർമ്മിച്ചുണ്ടാക്കിയതിനെ സാത്വകി ശ്രീ വേദവ്യാസനെക്കൊണ്ടു ദേവവാടിയിങ്കൽ പ്രതിഷ്ഠിപ്പിച്ചു നിത്യമായി സാത്വകി പുഷ്പാഞ്ജലിയും ചെയ്തിരുന്നെങ്കിലും, ഭഗവാന്റെ നിർമ്മാണശേഷം പാർവ്വതിയെ സമുദ്രമദ്ധ്യേ വിനം ചെയ്കയാൽ സാത്വകിതൻ ദേഹത്യാഗം ചെയ്യുന്നപ്പോൾ ഗരുഡനെ സ്മരിച്ചു ഗരുഡൻ പ്രത്യക്ഷനായി ഈ തിരുവുടമ്പിനെ ഗരുഡൻ പക്കൽ കൊടുത്തശേഷം ഗരുഡൻ കൊണ്ടുപോന്നു അനേകകാലം രമണകദ്വീപിങ്കൽ വച്ചു പുഷ്പാഞ്ജലിയും ചെയ്തിരുന്നശേഷം, പിന്നെ ഗരുഡൻ കൊണ്ടുപോന്നു തുളുനാട്ടു പെരുമ്പുഴയിൽ ഭദ്രകയത്തിൽ ഇരുത്തിവെച്ചു പോന്നു, ചേരമാൻ പെരുമാൾ വീരകേരളചക്രവർത്തിക്കു സ്വപ്നത്തിൽ ദർശനം ഉണ്ടാക്കിയശേഷം, ചേരമാൻപെരുമാൾ തുളുനാട്ടു പെരുമ്പുഴയുടെ രണ്ടു കരയും ഉള്ള ബ്രാഹ്മണരെ വിളിച്ചു ചൊല്ലി യാത്രാക്കി എടുപ്പിച്ചു കൊണ്ടുപോന്നു സ്ഥലം അന്വേഷിച്ചു, ഇല്ലിക്കക്കാടായി കിടന്നതിനെ വെട്ടി വെളുപ്പിച്ചു, ഈ [illegible] ആകുന്ന പുണ്യാദിപ്രധാനമായ നദീതീരത്തിങ്കൽ ഇരിങ്ങാണിക്കുടൽ സഭയായുള്ള കണ്ടൂർ കഴിക്കാട്ടു ശ്രീധരനാരായണനാകുന്ന തന്ത്രിത്തന്നെക്കൊണ്ടു പ്രതിഷ്ഠിപ്പിച്ചതു. ഈ തിരുവുടമ്പിങ്കൽ നിത്യമായി ഗരുഡന്റെ പുഷ്പാഞ്ജലിയും ഉണ്ടു എന്നിവണ്ണം നമ്മുടെ പാരമ്പര്യമായി കേട്ടിരിക്കുന്നു. ചേരമാൻ പടക എന്ന തിരുവല്ലവാഴമതിലകത്തെ പ്രതിഷ്ഠിച്ച നാളെ കലി, കലികൊണ്ടെന്നാൽ. തിരുവല്ലാവാഴമതിലകത്തെ ഗരുഡ[illegible]ം ആയതു ചേരമാൻ പെരുമാളുടെ പെരുന്തവായാൽ, ഭഗവാ[illegible] പ്രതിഷ്ഠിച്ചശേഷം രണ്ടു സംവത്സരം കഴിഞ്ഞു മേടമാസം ൧൯ ചെന്ന വ്യാഴാഴ്ചയും ചോതിയും ദ്വാദശിയും അന്നത്തെ കുംഭരാശികൊണ്ടു, ഭഗവാനെ പ്രതിഷ്ഠിച്ച കണ്ടൂർ കഴിക്കാട്ടു തന്ത്രിത്തന്റെ അനുജൻ ശ്രീധരൻതന്നെക്കൊണ്ടു ഈ ധ്വജപ്രതിഷ്ഠ ചെയ്യിച്ചതു അപ്പോൾ ഗരുഡൻ പ്രത്യക്ഷമായി ധ്വജത്തിങ്കൽ അധിവസിച്ചു എന്നു കേളി. തുല്യകൻ കെട്ടുകഴിഞ്ഞശേഷം തിരുവല്ലവാഴമതിലകത്തെ........................
..................തിരുവല്ലാവാഴമതിലകത്തെ പ്രതിഷ്ഠാനാളെ ജാതകം ചെറുവള്ളി കഴിക്കാട്ടു എഴുതിയതിനെ എഴുതിയെക്കുന്നു ....

ഇതു ഗ്രഹനിതി തിരുവല്ലാ വാഴപ്പന്റെ തുലാവ്യാഴം ഇടവമാസം ൧൯ ഉത്രട്ടാതിയും ദശമിയും ഞായറാഴ്ചയും അന്നത്തെ കർക്കടകരാശികൊണ്ടു തിരുവല്ലാ വാഴപ്പന്റെ പ്രതിഷ്ഠ. മേട്ടുകര ഇല്ലമുള്ള കണ്ടൂർ കഴിക്കാട്ടു ശ്രീധരനാരായണൻ പ്രതിഷ്ഠിച്ചിതു മുഹൂർത്തം ചെറുവള്ളികഴിക്കാട്ടു വിധിച്ചതു. എന്നിട്ടു പ്രതിഷ്ഠാമൂലം മുഹൂർത്തക്കിന ചെറുവള്ളിൽ കഴിക്കാടിനു സംബന്ധമാവാൻ [illegible].

ചേരമാൻ പടകട.

അതു വീരകേരളചക്രവർത്തി.

തുലാവ്യാഴം ഇടവം ൧൯. ഉത്രട്ടാതിയും, ദശമിയും, ഞായറാഴ്ചയും, കർക്കടകരാശി.

1. രവി ചക്രവൎത്തിപൂജ്യ.
2. ചന്ദ്രൻ ഹിമാംശുപൂജ്യോദയം.
3. ഗുരു സാനന്ദകാന്ത.
4. കുജ യോഗിനമ്യ.
5. ബുധ ധരണിപ്രിയ.
6. ശുക്ര ക്ഷമാധരിത്രി.
7. മന്ദ സമൎത്ഥതര.
8. സൎപ്പ മുനിധീരനമ്യ.
9. കേതു ധനുൎധരാവാൻ.

രണ്ടുകൊല്ലം കഴിഞ്ഞു മേടം 19, വ്യാഴാഴ്ച, ചോതി, ദ്വാദശി, കുംഭംരാശി.

REMARKS.

(By T. K. Joseph.)

Like the Kottayam plate of Vira Raghava Chakravarti the original of this *grantha* must have been written only after the title Chakravarti had found its way to Malabar as a synonym for the usual term Perumal. Was the term introduced into Malabar after the rise of the Hindu Empire of Vijayanagar in 1336 A. D.? None of the pre-Vijayanagar inscriptions of Malabar use the title Chakravarti.

Vira Kerala is the traditional name of the very first Perumal of Kerala, from which name the place-name Kerala is said to be derived. It is in conformity with the above tradition that the Kings of Cochin who claim to be the direct descendants of the ancient Perumals of Kerala use the title 'Perumpadappu Gangadhara Vira Kerala Trukkoviladhikarikal' in their royal documents. (See P. S. Ramakrishna Iyer's *Cochin History*, Trichur, 1912, pp. 24, 25.) The Kottayam plate of Vira Raghava itself echoes the tradition when it makes Vira Kerala the '*adi*' or first King who reigned *pala nurayirattantu*', i. e. several hundred thousands of years before Vira Raghava.

It may be that the author of the chronicle wanted, in spite of the chronogram, to give the installation of the image as high an antiquity as possible by assigning it to the very first king of Kerala. Vira Kerala Chakravarti cannot be the very first king of Kerala and at the same time have a regnal year 59 B. C. For we know for certain that there was a Kerala King (Keralaputra) in Asoka's days, long prior to 59 B. C.

Or it may be that the Vira Kerala Chakravarti of the chronicle (59 B. C.) is different from the (*adi*) Vira Kerala Chakravarti of the Kottayam copper-plate.

It is worthy of note, however, that the Sanskrit work *Sri Vallabha Kshetra Mahatmyam* (summarised in Appendix I of the previous article on Tiruvalla) attributes the installation of the above image of Vishnu to King Kulasekhara, perhaps the great Vaishnava saint of the Kerala royal family. But the saint Kulasekhara lived about six centuries after 59 B. C. (See *Kerala Society Papers*, Series 1, p. 39)

The chronogram 'Cheramanpatakata' is very peculiar, in that it is made up of Malayalam words, and not of Sanskrit words as usual. It is surprising too that of the ten chronograms in the extract from the Kulikkad chronicle, 'cheramanpatakata' is the only one that is in Malayalam, all the other nine being in Sanskrit according to the usual practice. Our surprise may, however, be abated a little by assuming that the

chronogram was originally *Chakrasaktyayam payat*, or *chakrenapatayat kah*, or some other Sanskrit phrase, which was later turned into the numerically equivalent Malayalam phrase 'cheramanpatakata' by some ingenious person for the convenience of the unsophisticated Malayali who knows no Sanskrit

There is a Sanskrit work called *Brahma Prathishtha* (see *Kerala Society Papers*, Series 4) which leads us to infer that the image of Vishnu in the Tiruvalla temple was set up some time before *220* M. E. (A. D. 1044-5). The image must be anterior to Nammalvar who has sung praises to it. This Alvar according to Dr. S. Krishnaswami Aiyangar, *Ancient India*, flourished in the period 500—700 A. D.

There is an opinion that elaborate image worship in temples was unknown in India in the pre-Gupta period. But, although the Aryans of the Panjab had no temples and images, and no public worship of any sort, there is literary and archaeological evidence to show that temple-and-image worship 'became established and recognized within Hinduism round about 400 B. C. References to images, temples, and temple-priests make their appearance first in the literature of the fourth century B. C ... .. The archaeological is quite consistent with the literary record. Stone images and remains of temples belonging to the third century B. C. have been discovered in fair numbers; and thereafter there is abundance of material. The temples and images of the fourth century were probably of wood, in almost all cases, and have therefore perished."—See Dr. J. N. Farquhar in J R A S, January 1928, p. 16.

We do not know when the Aryan ancestors of the Namburis came to Malabar. Their immigration from North India seems to have taken place in the pre-Asokan period. We are not also in a position to say whether the original Namburi colonists brought with them the elaborate temple-and-image worship already established and recognized in their northern home, or evolved such worship independently in Malabar from the puja of the Malabar Dravidians. (*Puja* is most probably a word of Dravidian origin, adopted by the Aryans).

Anyway, 59 B. C. is not an impossible date for a Malabar Brahmin temple.

The extract from the Kulikkad chronicle says that the image of Garuda was set up by the 'peruntavi' of the king. Peruntavi may be a corrupt form of perum sabhai, meaning the great council. The Sanskrit *Mahatmyam* referred to above speaks of the king's councillors (See p. 99 *ante*) accompanying him to Tiruvalla to set up the image of Vishnu. Peruntavai seems to be the 'aimperunkulu', the five great councils mentioned in old Tamil works. There are some who say that Garuda was set up by the Queen. *Peruntavai* will then have to be changed into *Peruntavvai*, which means the great elder sister.

—T. K. J.

A Short Note on Kandalur Salai.

(By S. Desivinayagam Pillai).

The field of research is neither a Czardom nor a Sultanate. It is a republic where even the humblest day-labourer has a duty to perform and a right to express his views. Such or nearly such is the spirit that animates my pen to write the following lines.

To those acquainted with the inscriptions of South India, the expression காந்தளூர்ச் சாலை கலமறுத்தருளி (Kantalurch chalai kalamaruttaruli) may not be unfamiliar. The earliest reference to it is found in an epigraph dated in the 8th year of the reign of Raja Raja I. The King in one of his later inscriptions is extolled as காந்தளூர்ச் சாலை கலமறுத்தராஜராஜ தேவன் (Kantalurchchalai kalamarutta Rajaraja Tevan.)

What is the significance of this epithet? And why is he given that title? The answers to these questions remain still a conjecture. The interpretation of this puzzling line has undergone evolutionary, if not, revolutionary changes at the hands of more than one antiquarian of this Presidency. It has no doubt proved to be a veritable ass's bridge in the realm of South Indian epigraphy. The very fact that different meanings have been given to it at different times clearly shows what a knotty expression it is and how much it has taxed the brains of scholars who have attempted an explanation. Dr. Hultzsch was the first who tried it. His three defferent interpretations are as shown under.

(1) (The King) was pleased to build a jewel-like hall at Kandalur;

(2) (The King) was pleased to cut the vessel at Kandalur, and

(3) (The King) was pleased to destroy the ships at the road-stead of Kandalur.

It may easily be seen that not one of the meanings given above is tenable. The first two of these convey no sense at all and may at once be dismissed as not deserving of any consideration. But the third one cannot be so easily set aside. It is the one exposition generally accepted at present and so requires a careful and critical examination. The learned Doctor himself says in a foot-note that it is the correct translation of the line under discussion. The Tamil expression காந்தளூர்ச் சாலை கலமறுத்தருளி contains only four words, or five, if அறுத்தருளி (aruttaruli) is treated as two words. காந்தளூர் Kantalur is evidently the name of a village. Where was it situated? Is it possible to identify it with any known place? What is the significance of the word சாலை (chalai)? Does it refer to a road-stead or a charitable institution? What do the words கலம் (kalam) and அறுத்தருளி (aruttaruli) mean? All these are questions that have to be considered before a satisfactory explanation of the line can be offered.

Let us now take up the questions one by one. The identification of Kandalur forms

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the first point to be settled. That it was situated in the Chera country very near the sea coast is evident from the following passage:—சேரலன் வேலைகெழு காந்தளூர்ச் சாலை கலமறுத்தருளி...occurring in one of the lithic records of Rajakesari Varman alias Rajadhirajan. Dr. Hultzsch vaguely surmises that Kandalur is a place in the மலைநாடு (Malainadu). Mr. K. V. Subrahmanya Aiyar locates it in the Taluk of Neyyattinkara. In support of his statement it may be added that a reference to the Travancore Devaswam hand-book shows that a temple called காந்தளூர்ச்சாலை மகாதேவர் கோவில் is situated in the Kulathur Pakuti of the above Taluk. But Mr. Gopinatha Rao identifies காந்தளூர் with a suburb of Trivandrum known by the name of Valiya Chalai at present. He has ably supported his view with extracts from temple chronicles and inscriptions both published and unpublished. Further, a few additional and corroborative evidences also are made available now by the publication of the Travancore Revenue Manual. Some of the documents included in the fifth volume of the above book clearly refer to a காந்தளூர்ச் சாலை மகாதேவர் கோவில் (Kantalur Chalai Mahadevar Temple) as existing within the town limits of Trivandrum.

Now the question arises which of the two places is the real original Kandalur Salai. Is it the village of Vailya Chalai at Trivandrum or that in the Kulathur Pakuti of the Neyyattinkara Taluk? Mr K. V. Subrahmanya Aiyar has evidently committed a mistake in assuming that the name of the village in which the temple of Kandalur Salai Mahadevar stands is Kandalur Salai itself. Nothing is farther from the truth than this. The Deity is not called after the village nor the village after the Deity. The story of Romulus and Rome does not find a parallel in this case. On enquiry it is found that the name of the village is Kulathur and not Kandalur Salai. The topographical map of the Taluk also does not show any such place being situated there. The temple itself is in ruins now. It is only a petty devaswam-a small shrine-possessing hardly anything reminiscent of its past glory or greatness. Its expenditure does not exceed 36 parahs of paddy and Rs. 16 per annum. It must, in my opinion, be a small private temple, a chapel at best, erected by some devotee of Kandalur Salai Mahadevar for his worship somewhere near his residence, or for some other reason which further researches may perhaps disclose. The temples of திருவேங்கடத்தப்பர் (Tiruvenkadathappar) at Azhakiapandipuram, of சிதம்பரேசுவரர் (Chidambareswarar) at Suchindram and of காஞ்சிபுர மகாதேவர் (Kanchipura Mahadevar) at Trivandrum may be cited here as instances supporting the view we have been expressing above.[1]

But the case of the big Siva Temple at Valiya Chalai is quite different. It is one of the major temples owned by the Government of Travancore. The annual expenditure incurred runs up to Rs. 7361 at present. The mutilated inscriptions of Rajendra and Ravivarma found there bear eloquent testimony to its high antiquity. The name Valiya Chalai[2] itself is significant. Since a discussion of this point would involve an elaborate review and

examination of the history of Buddhist institutions and their influence in Malabar, it is not attempted here at present. From what we have stated above it is clear that Mr. Gopinatha Rao's identification of Kandalur with Valiya Chalai[3] is correct and may be accepted beyond all doubt.

The next point to be settled is the import of the word சாலை (chalai). Dr. Hultzsch has taken it to mean a 'hall' at first but he afterwards gives it up in favour of a 'roadstead' which he might have been led to suggest by the fact of the place being mentioned as close to the ocean and also by the occurrence of the word கலம் (kalam) which may be taken as a shortened form of மரக்கலம் (marakkalam), ship.

Mr. Gopinatha Rao rightly questions this interpretation and explains that சாலை (chalai) is no other than a charitable institution where Brahmins are regularly fed. The use of the word is this sense is amply borne out by quotations classical as well as inscriptional. The expressions அக்ரசாலை, அறச்சாலை, etc., are very common even at the present day. That the word means a road-stead is yet to be proved. Literature does not support it and usage is against it.

The third word to be dealt with is kalam. With regard to this also the view expressed by Dr. Hultzsch is not tenable. He simply vacillates and does not arrive at any correct conclusion. First he tries the meaning 'jewel', then he gives it up and interprets the word as a 'vessel'. Lastly he adopts the third meaning 'ships' (மரக்கலம்). But none of these would fit the facts here.

Mr. Gopinatha Rao on the other hand takes the word to mean (1) உண்கலம் (unkalam), a vessel or leaf from which one eats his food, hence (2) 'seat' by a slight extension of the meaning. That his first interpretation of the word is sound and reasonable may be evident from the numerous quotations he has given in support of his view (*vide* T.A.S. Vol. II, Pages 3 & 4 footnote). The following extracts from inscriptions published since his death leave no room for doubt that the first meaning assigned to the word by Mr. Gopinatha Rao is the correct one —

I. South Indian Inscriptions Vol. IV, No. 1246, p. 432.

1. ஸ்வஸ்திஸ்ரீ கொலோத்துங்க சோழதேவர்க்கு யாண்டு [சயஎ].................
2. கதேவர் பொன்கொண்டருளி சிங்களப் பிடா (ர)ர்க்கு......வலிச..............
3. பரிசாவது இது யிறையிலி தவிர்வதாகவும், அ(ங்)தாய முட்பட்ட இறைத[விர்]
4. வதாகவும் மஹாஸபா மடத்திலே மூப்பது கல முண்பதாகவும் தம்மூ
5. டய திருக்கையாலே எழுத்திட்டுத் தந்தது. இதுக்குப்(ப)தினைம்ப
6. தப்;பதினைம்பலத்தால் பதினைய்ஞ்சு கலமும் பத்துப் பசுவும்,
7. இரண்டு அடிமையும் பீத்...வற்கம் நிற்க கடவிதாக. இத்தன்ம
8. ம்அழிம்வுபண்ணுவான் தங்...த் தானே மிணுளன். இத்த
9. ன்மம் நட(ப்பி)த்தான் ஸ்ரீபாதமிரண்டும் சிங் களப் பிடாரனேன்த
10. லை மேலன.

In this inscription 30 vessels of food are arranged for, but only 15 vessels each weighing 15 palams are supplied. Evidently

the donor intends giving each person two meals a day—one in the morning and the other in the evening.

II. "இவ்வரையன் விழுப்பேரரையன் வைத்த திருவக்கிரம் பத்துக்கலமும் முட்டாதே உண்பதாக இப்பூமிவிற்றுக் குடுத்தோம். "—T. A. S. Vol. IV, p. 119.

III. "ஆதன் திருத்திப் பிழாரிகோயிலுக்கு வடகிழக்கு கோதை சேந்தனூர்காடு அறுத்துக்கலம் ஒரு கலம் திருவக்கிரத்தினு. வ்வ. கொச்சாகரியில் பந்திருகலமும் வட்டிகரியில் எழுபத்தைம் வைப்பக்கூட திருவக்கிரம் ஒருகலம்."—T. A. S. Vol. II, p. 175.

It is easy now to understand that the term கலம் (kalam)[4] has often been used with reference to the feeding of Brahmans in a charitable institution.

Now the words அறுத்து (aruttu) and அருளி (aruli) have to be examined next. Both Dr. Hultzsch and Mr. Gopinatha Rao interpret the word அறுத்து (aruttu) as cut or destroyed. It is quite wrong. The word அறுத்து[5] may here be taken as a shortened form of வரையறுத்து. It means to determine, to resolve, decide or settle முடிவு செய்தல், or to distribute பங்கிட்டுக்கொடுத்தல் (*Tamil Lexicon*). The other word அருளி (aruli) is used here only as an auxiliary showing respect or reverence.

In the light of the explanation given above the passage காந்தளூர்சாலை கலமறுத்தருளி may be rendered thus: "The King was pleased to make an endowment and fix the number of *kalams*, i.e. literally the number of dinner-plates, and hence the number of Brahmins to be fed in the institution of Kandalur." The Huzur Office plates published in T. A. S. Vol. I, strongly support this view. The subject matter of this document is the construction of a temple and a College at Parthivasekharapuram and the making of rich endowments to both by a chieftain called கோக்கருநந்தடக்கன் (Kokkarunantadakkan). The following passage occurring therein deserves special notice: "காந்தளூர் மரியாதையால் தொண்ணூற்றைவர் சட்டர்க்குச் சாலையும் செய்தான் ஸ்ரீகோக்கருநந்தடக்கன்".

Here it is explicitly stated that the Vedic College was founded after the model of that at Kandalur. From this it may easily be inferred that Kandalur Salai was an ancient institution, the Nalanda of the South, and that it was looked upon as a model by the people of that time. The distribution of kalams in the said document is referred to as follows:— "இச்சாலைக்குப் பெய்த கலத்தில் பவிழிய சரணத்தாருடையகலம் நாற்பத்தைந்து, தயித்திரிய சரணத்தாருடையகலம் முப்பத்தறு தலவகாரசரணத்தாருடைய கலம் பதினறு. இனிவருங்கலம் மூன்று சரணத்தார்க்கும் ஒப்பது."

The point of the expression அறுத்தருளி (aruttaruli) is made clear in the above by the manner in which the kalams are settled and distributed among the three *Saranathars* (சரணத்தார்).

Mr. Gopinatha Rao explains காந்தளூர்ச்சாலை கலமறுத்தருளி thus: "The king discontinued the Kalam (by implication the feeding) in Kandalur." This is highly improbable. The act of destruction or discontinuance of an institution of the kind referred to here can never be attributed to a great conqueror

like Raja Raja I who was famous for his charitable gifts all over the country.

Messrs. K. V. Subrahmanya Aiyar and A. S. Ramanatha Aiyar have upheld the third interpretation of Dr. Hultzsch, namely the king was pleased to destroy the ships at the road-stead of Kandalur, and the sheet anchor of their argument appears to be the following clause "வீரபாண்டியன் தலையும் சேரலன் சாலையும் இலங்கையும் தண்டாற் கொண்ட ராஜ ராஜ தேவன்" found in one of the inscriptions Mr. A. S. Ramanatha Aiyar tries to make capital out of the phrase தண்டாற்கொண்ட and adds that the combination of the expression சேரலன்சாலை with வீரபாண்டியன்தலை, and இலங்கை in the above would preclude the meaning of a charitable institution being given to the term சாலை. How it does I am unable to understand. May not a king conquer a country and take possession of its important institution[6], the pride of the people and the centre of their intelligence? Would it look inappropriate in any way?

Again Mr. A. S. Ramanatha Aiyar tells us that the Chera Kings of the early days maintained powerful fleets at Kandalur, கறைக்கண்டேசுவரம் and தலைக்குளம் and that several attempts were made by neighbouring kings to destroy them. But he has not given any authorities in support of the above statement. Certainly the lines 'காந்தளூர்ச்சாலை கலமறுத்தருளி, கறைக்கண்டேசுவரத்துக் கலமற்றயாண்டு & தலைக்குளத்துக் கலமற்றயாண்டு' cannot help him in the matter, since the interpretation of these very expressions is in dispute. Raja Raja I and his worthy son Rajendra Chola were no doubt very powerful kings in their days. Their ships have ploughed the Bay of Bengal and reached even such distant places as Burma, Ceylon, Siam, Sumatra, etc. But the maritime activities of their contemporaries in the Chera country do not appear to have been very much in evidence at that time There is not even a scrap of record to show that the Chera Kings maintained a powerful navy in the places stated above [7].

The words அறுத்து and அருளி of the expression அறுத்தருளி will be quite mismatched or ill-combined if the former means 'to destroy'. The term அருளி implies that it is done by somebody worthy of reverence and respect. It seldom follows a verb expressing a deed of destruction. We never say கொன்றருளி unless perhaps the person destroyed happens to be a Ravana or a Surapadma. Was the Chera King of the time of Raja Raja I so dreaded by all and so hated too as to justify a reference to the destruction of his navy as an act of grace?

—S. D. P.

Notes by T. K. Joseph.

1. See pp. 71-72 ante for another example, that of Tiruvallalappan of Malayikkil, 80 miles away from Tiruvalla.

2. There is a place called Mahasala (which is equivalent to Tamil Valiya Chalai, the great feeding house, in North India. with an Asokan tope, in front of which Yuan Chwang, 7th century, saw an Asokan pillar with an inscription. There are now four

localities in Trivandrum, all close to one another, bearing the name Chalai (Tamil), Chala (Malayalam), which are forms of the Sanskrit word Sala, a shortened form of Agra-sala, feeding house or dinner hall for Brahmins. The four localities are 1. Palaya Sala, 2. Arya Sala, 3. Valiya Sala, and 4. Chinna-Chala. Perhaps there were *salas* or dinner halls in all these localities, the most ancient being that at Palaya Sala (meaning the old dinner hall), which was presumably a Buddhist or Jaina institution, while that at Arya Sala was perhaps an Arya Brahmin institution.

In Vilinjam, known also as Rajendra Chola Pattanam (Rajendra Chola's Town), about eight miles south of Trivandrum, there are even now two compounds called Valiya Chola Sala Purayidam and Cheriya Chola Sala Purayidam, i e. the compounds in which the big dinner hall and the small dinner hall founded by the Chola king were situated. These salas were probaly instituted by Rajendra Chola himself after his conquest of Vilinjam.

For another Sala see p. 74 *ante*, footnote 22. Also *T. A. S.* I, pp. 6, 7, 163, 165, (salabhogam), 287 (agram).

3. The god in the temple at Valiya Sala is called Kantalur Sala Mahadevar, i. e. Siva of Kantalur Sala. Skt. *sala* became *chala* in Malayalam, which appears again as another Skt. word *jwala* (flame) in the pedantic name Kantalur Jwala Mahadevar applied to the same god by people who know Sanskrit. The first Sala or feeding house at Kantalur was perhaps instituted long before the temple of Mahadevar was built there.

4. In modern Malayalam *kalam* means (a) a deep vessel or pot (of clay, copper, bronze, wood or other meterial). See *mankalam, pachchakkalam, chembukalam, marakkalam*. This *kalam* seems to be related to Skt. *kalasa*, which appears as *kalayam* also in Malayalam. The derivation of *kalasa* is unknown.

(b) In the word *venkalam* for bronze or bell-metal, *kalam* seems to have the sense of alloy or metal. This *kalam* may be of non- Indian origin or it may be derived from a Tamil root. In Tamil *kalam* has the senses of weapon and ornament. These seem to be secondary senses following from the sense of metal.

In old Malayalam *kalam* had also the senses of—

(a) A measure of capacity for grains and for paddy fields. This sense follows from the sense of deep vessel or pot.

(b) A shallow, wide mouthed, flat bottomed vessel of bronze or bell-metal from which rice is eaten. The full name of such a dinner plate is *parikalam* or *atikkalam*. *Atikkalam parukuka* (அடிக்கலம் பருகுக) is an old Malayalam expression meaning to take food. It is used only in the case of kings and such other persons. The ordinary Malayalam words for two varieties of indigenous dinner plates of bronze or bell-metal are *kinnam* and *kankalam* (கிண்ணம், கங்காளம்). The *kalam* mentioned in line 6 of the first document quoted in the above paper must be a *kinnam* or else a *kankalam* of bronze or bell metal weighing 15 *palams*.

(c) The quantity of cooked rice that such a dinner-plate will hold. *Kalam* is used in this sense in line 4 of the above document.

5. *Aruttu* and *Aruppu* had in old Malayalam the senses of fixed, decided, or settled, and decision or settlement. *Chelavaruttu* = regulated expenses, or expended. *Chelavaruppu* = regulation of expenditure, or expense. (See p. 91, col. 1 *supra*). These words have now the ordinary sense of cut or saw (persent tense). *Kaluttaruttu*=cut one's throat. *Aruppu val*=a saw. In fact *aruttu* in Malayalam and Tamil has almost all the senses of *khandittu* or *parichchhedittu* (கண்டித்து, பரிச்சேதித்து) borrowed from Sanskrit.

6. *Cheralan Salai*, like Chola Salai of footnote 2, and Chakrasala of p 74 *ante*, col. 2, must have been a feeding house, and not a place called after the *Salai* (footnote 2). It is quite possible that the Brahmin authorites of the *Salai* and all the Brahmins residing in the village around it objected to their institution passing into the hands of the Chola conquerer and he had therefore to use force. We know how in 1757 A. D. the *yoga* or council of Namburi Brahmins in the Trichur grama (village) in Cochin refused to subject themselves and their institutions like the Vedic school (Vadhyan Madom) in Trichur to the Zamorin of Calicut during his invasion of Cochin, and the Namburippad of Karingad house replied to the Zamorin's threats in the following Sanskrit sloka :—

മാടക്ഷ്മാരമണ ബാഹുബലാഭിഗുപ്താ
സേയം സഭാ പരവശേതി ന ശങ്കനീയം;
ഏകാകിനീ നിശിചരാലയമധ്യഗാപി
കിം രാമഭദ്രദയിതാ ദശകണ്ഠമാപ?

(Matakshamarmana bahubalabhigupta
Seyam sabha paravaseti na sankaniya;
Ekakini nisicharalayamadhyagapi
Kim Ramabhadradayita dasakanthamapa?)

(Matakshama=Cochin). This audacious reply incensed the Zamorin who therefore resumed the invasion with redoubled vigour. See *Charitram* by Appan Tampuran, Trichur, 1089 M. E., pp. 46—48.

7. No fleets appear to have been maintained even in the celebrated ancient Malabar ports of Vilnjam and Quilon.

—T. K. J.

APPENDIX.

Inscription of Rajendra Chola (A. D. 1013—1045) from the Mahadevar temple at Chalai, Trivandrum. (See p. 101 col. 2.)

1. ஸ்வஸ்தி. ஸ்ரீ. திருமன்
2. னி வளர் இருநிலமட
3. ந்தையும் பொற்சய
4. யப்பாவையும் சீர்
5. த்தனிச் செல்வியுந் தன்
6. பெருந்தேவியராகி யின்புற
7. நெடிதுயிலூழியுள் இ
8. டைதுறை நாடுந், துடர் வ
9. னவேலிப் படர்வன
10. வாசியுஞ், சுள்ளிச்சூழ்
11. மதிள் கொள்ளிப்பாக்
12. கையும், நண்ணற்கருமு
13. ரண் மண்ணைக்கடக்க
14. மும், பொருகடலீழத்தரை
15. யர் தம்முடியும், ஆங்
16. கவர் தேவிய ரோங்கெழி
17. ல் முடியு; முன்னவர் பக்
18. கல் தென்னவர் வை
19. த்த சுந்தரமுடியும், இ
20. ந்திரனாரமும், தெண்டி
21. ரை ஈழமண்டல முழு
22. தும், எறிபடை கேரளன்
23. முறைமயில் சூடுங் கு
24. லதனமாகிய பலர் புக
25. ழ் முடியுஞ், செங்கதிர் மாலை
26. லயு........................

—S. D P.

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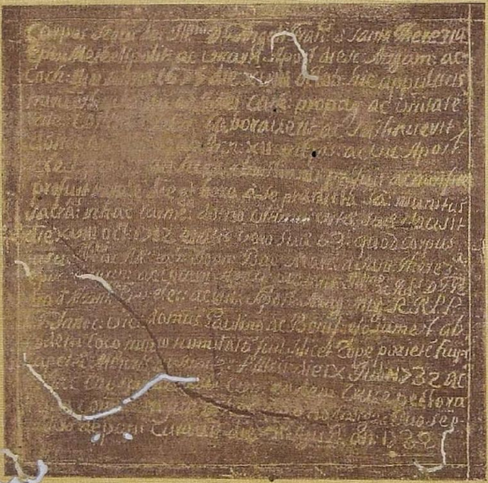

CLAY-TABLET EPITAPH
OF
BISHOP ANGELUS FRANCIS.

Rev. B. A. Bonaventure) (Scale ·25.

A Clay-Tablet Inscription from Verapoly.

(BY THE REV. B. A. BONAVENTURE, C. D.)

TEXT.

J.+M.

Corpus Servi dei Ill.^{mi} D. F. Angeli Fran:^{ci} a Santa Theresia
Epis: Meteelipolit: ac Vicarii Apost diese: Angam: ac
Coch: qui anno 1675 die XVIII octob: hic appulssus
miru est quantu ad fidei cath: propag: ac unitate
Eccle: contra *schis:* laboraverit ac sustinuerit
donec anno 1700 ab Inn: XII in Epis: ac Vic: Apost:
elect: per XII an: huic Christianit: praefuit ac mirifice
profuit tande, die et hora a se praedicta Sa: munitus
Sacra:^{tis} in hac Carme:^{ca} domo ultimu:^{m} vitae suae clausit
die XVIII oct: 1712 etatis vero suae 63: quod corpus
jusu Ill—^{mi} ac Rd.^{mi} D: Fr: Joan: Bap: Marae a Sant: Theres:^{a}
Episc: Limiren: ac Vicarii Apost: present: Ill:^{mo} ac Rds. D. F. Pe
tro d Alcant^{ra} Epis: elec: ac Vic: Apost: Mag: Mog: R. R. P. P.
F. R. Innoc: Vic: domus Paulino ac Bonif: efosum est ab
eodem loco inquo tumulatu fuit silicet *prope* pariete huju
capelae Majoris in simiter: Patru: die IX Julii 1732 ac
in hac capsula *sasu* cum eadem cruce pectora
li qua conditum fuit in hoc loco no longe a suo sep-
pulcro deponi curavit die XII Agusti: an: 1732

+

[The words between stars are not quite legible.]

For a facsimile of the above epitaph.

See plate opposite this page.

Translation.

J.+M.

The body of the servant of God, the Rt. Rev. D. F. Angel Francis of Saint Theresa, Bishop of Metelopolis and Vicar Apostolic of the diocese of Angamali and Cochin, who, after having landed here on the 18th day of October in the year 1675, did, it is surprising, work and suffer so much for the propagation of the Catholic Faith and the uuity of the Church against the schismatics, till being elected as Bishop and Vicar Apostolic by Innocent XII. in the year 1700, he ruled over and ministered, in a wonderful manner, to this body of Christians for 12 years. Finally, fortified with the Holy Sacraments, he breathed his last in this Carmelite house, on the 18th day of October 1712, on the day and hour predicted by him, in the 63rd of year his age. His body was disinterred, on the IXth day of July 1732, from the place wherein it was buried, viz near the wall of this main chapel in the cemetery of the Fathers, by the order of the Rt. and Most Rd. D. Fr. Joan Baptist Mary of St. Theresa, Bishop of Limira and Vicar Apostolic, being present the Bishop elect and Vicar Apostolic of Great Mogul, Rt and Most Rd. D. F. Peter d'Alcantara, and the Rev. Fathers Innocent, Vicar of the house, Paulin and Boniface; and enclosed in this small box together with the pectoral cross wherewith it had been interred, he had it placed in this site not far from his tomb, on the XIIth day of August of the year 1732.

Note.

The Rt. Rev. Fr. Angelus Francis of S. Teresa, D. C., born on the 16th Sept. 1650 in Monte Reggio (Piamonte, Italy) professed the Carmelite rule in the monastery of Turin, on the 17th Sept. 1666. Soon after his sacerdotal ordination he was sent to Malabar in the company of Rev. Farthers Bartholomew, Angelo and Celestin, Descalzed Carmelites. They arrived in Malabar on the 18th Oct. 1676, with the view of giving a Coadjutor to the aged Bishop Alexander de Campo (*alias* Parambil Chandy) for which they had been commissioned by the Pope and had especial passports from the Dutch Government.

On the death of Parambil Chandy (22 Dec. 1687) and his Coadjutor Raphael Figueredo de Salgado (12 Oct. 1695) the See of Malabar was entrusted to the Vic. Apost. of Great Mogul, Custodio de Pinto, but this Prelate having declined to accept the post, Rome appointed to the vacant See the Rt. Rev. Peter Paul of S. Francis. D.C., Vic Apost. of Great Mogul, who ruled the Apost. Vicariate of Malabar for four years (1696-1700).

The very year (1700) Pope Innocent XII, aware of the eminent qualities and virtue of Fr. Angelus Francis of S. Teresa, appointed him Vic. Apost. of Malabar and titular Bishop of Metelopolis in Frigia. In addition to that of the Syrians the Pope gave him the charge of the Catholics of the Latin Rite, who were without a Pastorowing to the attitude of the Dutch Government

which did not allow any Portuguese Bishop to reside in the place of his jurisdiction.

The Papal Bull empowered Fr. Angelus Francis to get consecrated by any Bishop in communion with the Holy See, for it was feared, as it happened, that neither the Bishop of Cochin (Peter Pacheco) nor the Archbishop of Goa (Augustin of the Annunciation) would consecrate him. This accounts for the fact that Mons. Angelus Francis was consecrated by the Chaldean Catholic Bishop, Mar Simeon, in the Syrian church of Alangat (*22 May 1701*).

When, by a Brief dated 5th Dec. 1701, Pope Clement XI. appointed as Archbishop of Cranganore Fr John Ribeiro, S.J., the then Rector of the Ambalacat Seminary, the jurisdiction of Mons. Angelus Francis over the Christians of S. Thomas was to cease; but the Syrians were not for Jesuit Bishops. As soon as Archb. Ribeiro arrived at Cranganore Mons. Angelus issued a Circular whereby the Syrians were invited to Verapoly; there, before a large gathering, the Ven. Prelate putting off his episcopal insignia told the congregation that he was no more their Bishop, since their legitimate Pastor had come from Goa, and that now, therefore, they must obey the new Archbishop. The words had the very contrary effect they were intended for. The more Mons. Angelus Francis entreated and advised the people to submit to the new Archbishop, the more they adhered to himself. It may be added that both Syrians and Latins enjoyed for 12 years the tactful and admirable rule of Mons. Angelus. He died in the house of Verapoly on the 18th Oct. *1712* and was buried in the church, near the altar of S. John of the Cross.

In view of the wonderful life and the veneration the people had for him, the then Vic. Apost of Malabar, Mons. John Baptist of S. Teresa, D. C., had the remains of Mons Angelus Francis removed from the first resting site and placed them in a niche on the southern wall, together with the pectoral cross. The remains lay there till the year 1896, when Rev. Fr. Polycarp, Vic. Prov. removed them to be placed under the custody of the Superior of the Verapoly house.

Regarding the difference in dates I referred to the Rev. Fr. Cyriac, D. C. of St. Joseph's Seminary, Ernakulam, who writes me the following: According to the clay tablet Mons. Angelus Francis came in 1675 The argument to place it in the year 1676 is taken from the Diary of our Mission of Mesopotamia (page 17): "Eodem anno 1675 die 27 Decembris apulerunt huc (in hac Residentia Bazzora) nostri Religiosi, id est ...et P. F. Angelus Franciscus a Sancta Theresia Pedementium provinciae professus...qui omnes pergebant versus Coccinum in Serra Malabarensi, locum ad quem mittebantur a Sacra Congregatione de Propaganda, ut ibi missionariorum munere fungerentur..." From this it is clear that Fr. Angelus Francis was in Bassora on the 27th Dec. of 1675, on his way to Cochin; how could he be here in Oct. of 1675?

Hence the Rev. Fr. Cyriac says that in his opinion we are to give credit to the Diary on this point, rather than to the inscription on the tablet. The Diary was

edited in London in 1927, under the title "The Settlement of the Carmelites in Mesopotamia, XVII. and XVIII. Centuries" by Sir Hermann Gollancz.

There are mistakes in the tablet. For instance: Mons. Angelus Francis could not be made the Bishop of Angamali since that Diocese was suppressed for ever by the Pope Paul V. in 1609.

Fr. Paulinus says, in his *India Orientalis* that Mons. Angelus Francis died on 17th Oct. Yet, since Fr. Paulinus has many inaccuracies as regards dates, Rev. Fr. Cyriac thinks that the date of the tablet is more reliable —B. A. B.

[This is the only clay-tablet inscription yet discovered in Malabar. It is preserved in the archives of His Grace the Archbishop of Verapoly. It measures $8\frac{1}{4}$ in. × $8\frac{1}{4}$ in., the inscription covering a space $7\frac{1}{2}$ in square.

—T. K. J.

THE HAND DIPPING ORDEAL.

A writ dated 4th Karkadakam 802 M. E. (A. D. 1627), directing a Namburi Brahmin, Keshavan Tuppan, alleged to have committed adultery, to undergo the hand dipping ordeal at the Suchindram temple before 15th Makaram 803 M. E.

1. കൊല്ലം എണ്ണൂറ്റിരണ്ടാമത കർക്കടക ഞായറ നാലാ ന്തിയതി പൂർവ്വപക്ഷത്ത ദിതിയയും ബുധനാഴ്ചയും ആയില്യവും ഇന്നാ
2. ൾ, പെരുമ്പടപ്പിൽ ഗംഗാധരവീരകേരളത്തിരുവടി യിൽ അതികാരികൾ ചെറായിമ്മ മനക്കലം മുൻമ്പാക, ആവണംകൊട്ടു മൂത്ത
3. മന്ന നാരായണൻ ശങ്കരനമ്പി പട്ടതിരി (എഴുതിച്ച), എരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ കരിമാന്തർ ദെശത്തു കുടി ഇരിക്കുന്ന വട്ടപ്പറമ്പിൽ എ
4. ലഞ്ഞലവെള്ളി കെശവൻ തുപ്പന്റെ ഇണങ്ങരെയും മീമാംസകന്മാരും മുഖിലിരുന്ന്, ചൊഴിയൂർ കൊയിലകത്തു പള്ളിയറാത്തളത്തിലിരം
5. ന എഴുതിച്ച പരമ്പലക്കരണ്ടാവിൻ. ആവണങ്ങൊട്ടു മുത്തുമന്ന ചാത്തൻ നാരായണൻ നമ്പട്ടതിരി, എരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ മഹാബ്രാഹ
6. ണ ദെശന്നു കുടിയിരിക്കുന്ന കൊട്ടൂരണിമങ്ങലത്തു പരമെശ്വരൻ ത്രിവിക്രമൻറെ ബ്രാഹ്മണിയായായ വാസുദെവൻ നങ്ങീലി
7. യെയും ഇരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ മഹാബ്രാഹ്മണ കൊം [illegible] ദെശത്തു കുടിയിരിക്കുന്ന വട്ടപ്പറമ്പിൽ ഇലഞ്ഞിന്നവെള്ളി കെശവൻ തുപ്പ
8. ന (എരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ മഹാബ്രാഹ്മണകാണം ദെശത്തു കുടിയിരിക്കുന്ന കൊട്ടൂരണിമംഗലത്തു പരമെശ്വരത്രിവിക്രമൻ ബ്രാഹ
9. ണിയായായ വാസുദെവൻ നങ്ങീലിയെയും) ലിംഗയൊനിസംബന്ധം കണ്ടെന്നു പെല്ലകകണ്ടെന്നായ ശ[illegible] കൊണ്ടു, (ഇന്നാൾ) എരിഞ്ഞാ
10. ടിക്കട ഗ്രാമത്തിൽ കരുമാന്തർ ദെശത്തു കുടിയിരിക്കുന്ന വട്ടപ്പറമ്പിൽ എലഞ്ഞിന്നവെള്ളി കെശവൻ തുപ്പന്റെ പ്രതിച്ച
11. ന:—"എനിക്കു എരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ മഹാബ്രാഹ്മണദെശത്തു കുടിയിരിക്കുന്ന കൊട്ടൂരണിമങ്ങലത്തു പരമെശ്വ
12. രത്രിവിക്രമൻറെ ബ്രാഹ്മണിയായ വാസുദെവൻ നങ്ങീലിയൊട്ടുകുടി(യിനിക്കു) ലിംഗയൊനിസംബന്ധം
13. ഇല്ല" എന്നു എരിഞ്ഞാടിക്കട ഗ്രാമത്തിൽ കരുമാന്തർ ദെശത്തു കുടിയിരിക്കുന്ന വട്ടപ്പറമ്പിൽ ഇലഞ്ഞിന്നവെള്ളി കെശവൻ
14. തുപ്പൻറെ പ്രതിജ്ഞ. ഇപ്രതിച്ചനൊട്ടു, ഇതിനടുത്ത മകര ഞായിറ പതിനഞ്ചാന്തിയതിലകം ശുചീന്ദ്രത്തു മുക്കാൻവ
15. ട്ടതുചൊന്ന, അവിടെത്തെ കഴകമൂട്ടംതീർത്തു, ദെവ്വം ബാലികയും ആറുംമുൻപെ കാരക്കത്തിപ്പരെ പിറകി, കഴകക്കാരെയും കൂട്ടി, മുഴക്കണാവുംകൊടുത്തു
16. വെള്ളക കെശവൻ തുപ്പൻ. ഇതു പട്ടച്ചാത്തൻ കൈ എഴുത്തു. ഉരദെശമാക്കൊണ്ട പമ്പിൽ ഉനംതിരുത്തും ഒണ്ടവരു വരികിൽ തിരുത്തിട്ടും അറിച്ചുകൂ. ഒപ്പു. ഒപ്പു.

The portions within brackets are redundant.

The above is the earliest document brought to light so far, regarding the ancient hand dipping ordeal at the temple in Suchindram in South Travancore.

—T. K. Joseph.

The Date of Kulasekhara Alvar.

(Some Remarks).

I read Mr. K. G. Sesha Aiyar's paper in Kerala Society Papers, Series 1, pp. 30-39 on Kulasekhara Alvar. His article is very interesting. Nevertheless there is a serious mistake in it. The Alvar is said to have been born "in Kali 28 *Jovian year Parabhava* in the month of Masi on Thursday, Sukla dvadasi, Punarvasu asterism" Mr. Sesha Aiyar says: "3628 Kali year will suit the conditions. The Jovian year was then *Parabhava*. On the 12th of Masi it was Thursday, the star was Punarvasu and the *tithi* Sukla 12th." Everything except the week day and the tithi is correct. It was Friday not Thursday. It was 1325108th day of Kali. The first day of Kali was a Friday. So if the number when divided by 7 leaves 1 as remainder it is a Friday.

Punarvasu began on 12th Masi night, 4 hours before the 13th morning. That requirement is, therefore, fulfilled. But the 12th tithi began only on the 13th noon.

The nearest date in which Kali 28 is Parabhava is ninth century A. D. But the other conditions are not satisfied.

K. N. Daniel.
5th July 1929.

Reply.

I thank Mr. Daniel for his note on my paper on Kulasekhara Alvar, as it has enabled me to revise my calculation of the Alvar's date. I have done so now, and I find no reason to alter my view.

Mr Daniel says that 12th Masi, 3628 K.Y. is Friday, the Kali day for that date being 1325108. He also says that Punarvasu star began on 12th night, 4 hours before the 13th morning, and that Sukla-dvadasi began only on 13th noon. According to Indian usage a day is calculated from sunrise to sunrise, and so before sunrise on Friday corresponding to Kali day 1325108, the civil day would be Thursday. I find on calculation that for that Kali day

(a) *Ravi-sphutam* will be 10 *rasis* 10 *bhagas*-55 *kalas*,

(b) *Chandra-sphutam* will be 2 *rasis*-20 *bhagas*-53 *kalas*, and

(c) *Tithi - sphutam* 4 *rasis*-9 *bhagas*-58 *kalas*.

This would give the following results:—

(a) Punarvasu began 4 *naligas* before sunrise on Friday, or at about 4-30 A. M. on Friday according to Western reckoning, or 56 *naligas* on Thursday night according to Indian calculation; and

(b) Sukla-ekadasi continued till 10 *naligas* on Friday morning, i.e., till about 10 A.M.

This calculation I have got verified by competent scholars in Indian Astronomy, like my friend Brahmasri Mahopadhyaya Narayanan Potti, the lecturer on Indian Astronomy in the Sanskrit College, Trivandrum.

Though Ekadasi continued for 10 *naligas* on Friday morning, ceremonial Ekadasi would be on Thursday, and ordinarily the *Tithi* on Friday would be said to be Dvadasi. Thus if the Alvar was born at or about dawn on Friday, he would properly be regarded by Indian chroniclers as born on Thursday and his birth star would be Punarvasu. The month, day and star are the most significant in regard to birth. The *Tithi* is only of secondary importance; but even as regards that, the popular notion would be, as explained above, that the birth took place on Dvadasi day.

I find, however, that in giving the corresponding English date I have made a mistake. It should be *29*th February, instead of January, 528.

K. G. SESHA AIYAR.
July 24th, 1929.

THE CAVE TEMPLE at TRUPPARAPPU.

The Trupparappu cave temple discovered by Mr. S. Gopalakrishna Pillai and described in *Kerala Society Papers*, Series 1, pp. 50, 51, was considerably damaged by a flood some months ago. In his letter to me received on 1-4-1929, Mr. Gopalakrishna Pillai says that during a recent flood in the Kodayar River water flowed into the anterior portion of the cave, through the hole (*2* in. × *2* in.) in the Bhagavati temple (see *ibid.*, p. 50, col. *2*) and the rocky roof of it collapsed, and it is not possible now to go into the corridor beyond a point about 30 feet from the entrance.

—T. K. JOSEPH.

ERRATUM.

P. 98, col. 1, Remarks,—Delete 'Was the term..................Chakravarti' and substitute: The title Chakravarti is found in an inscription of *278* M. E. (1102 A. D.) discovered at Quilon in Travancore.

—T. K. J.

127356

CORRECTIONS.

For line 1 of footnote *23* on page 75 *supra* read: The first Namburis of Kerala are said to have been

P. 102, col 2—For பீத்தாரய read மத்தாரய

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(*To be continued*).